APR 2 1914

11 W 40

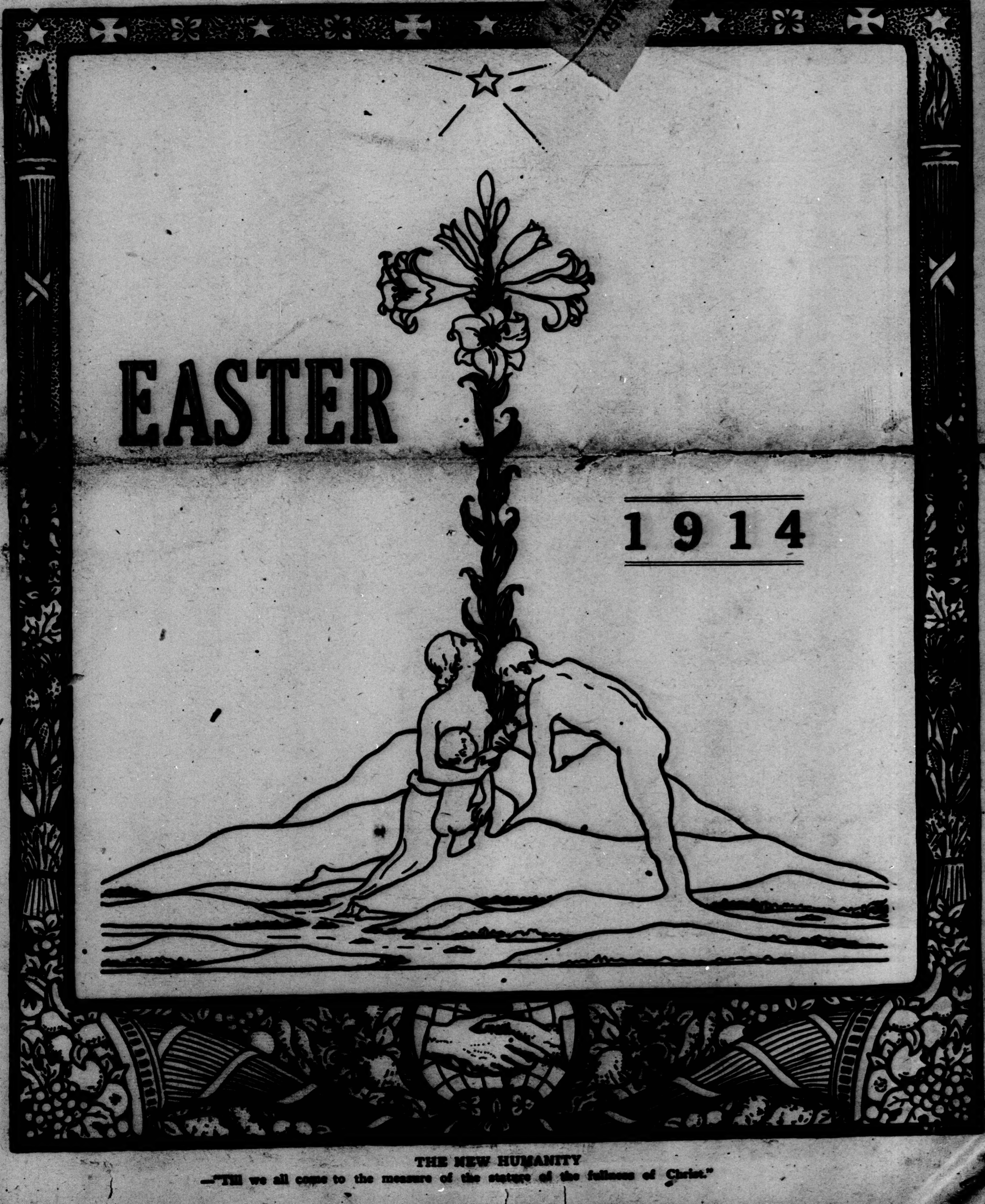
Sunday-School Number

The Christian Socialist

The Golden Rule Against the **Gold**

Entered as Second Class Matter January 31, 1907, at the Post Office in Chicago, of March 3, 1879.

Eleventh Year No. 7 | CHICAGO, ILLINOIS, APRIL | 5c Per Copy. $1.00 Per Year



THE NEW HUMANITY

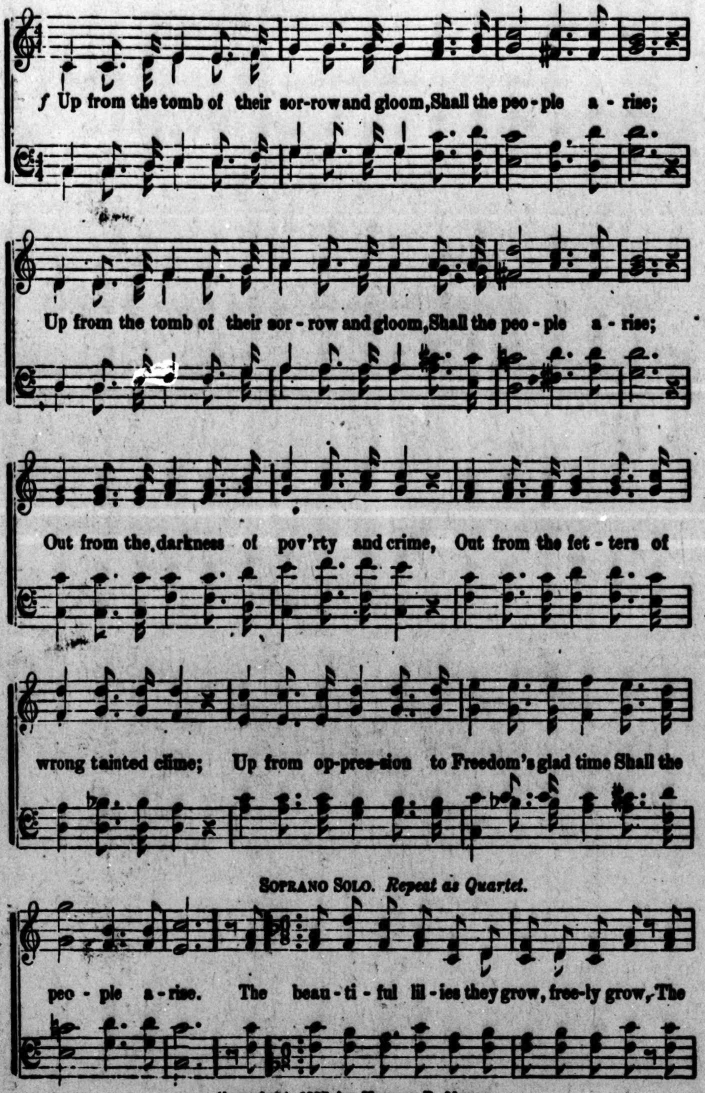
—"Till we all come to the measure of the stature of the fullness of Christ."

Socialist Easter Anthem

The Great Awakening.

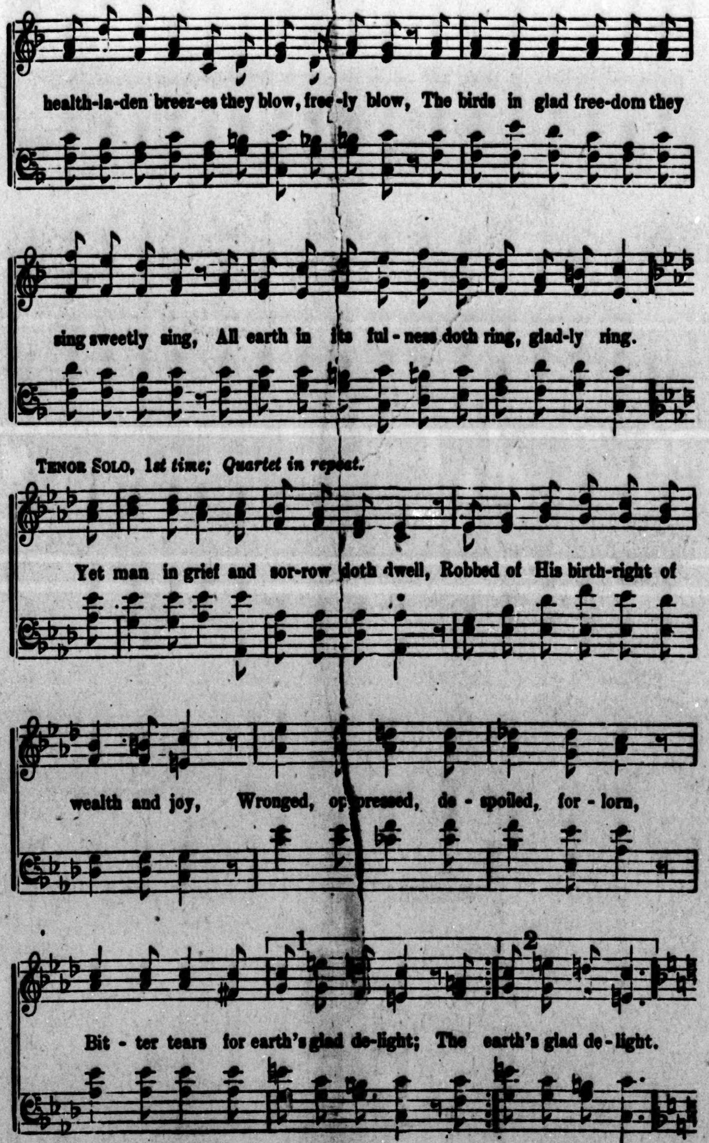
A Socialist Easter Anthem.

Words and Music by HARVEY P. MOYER.

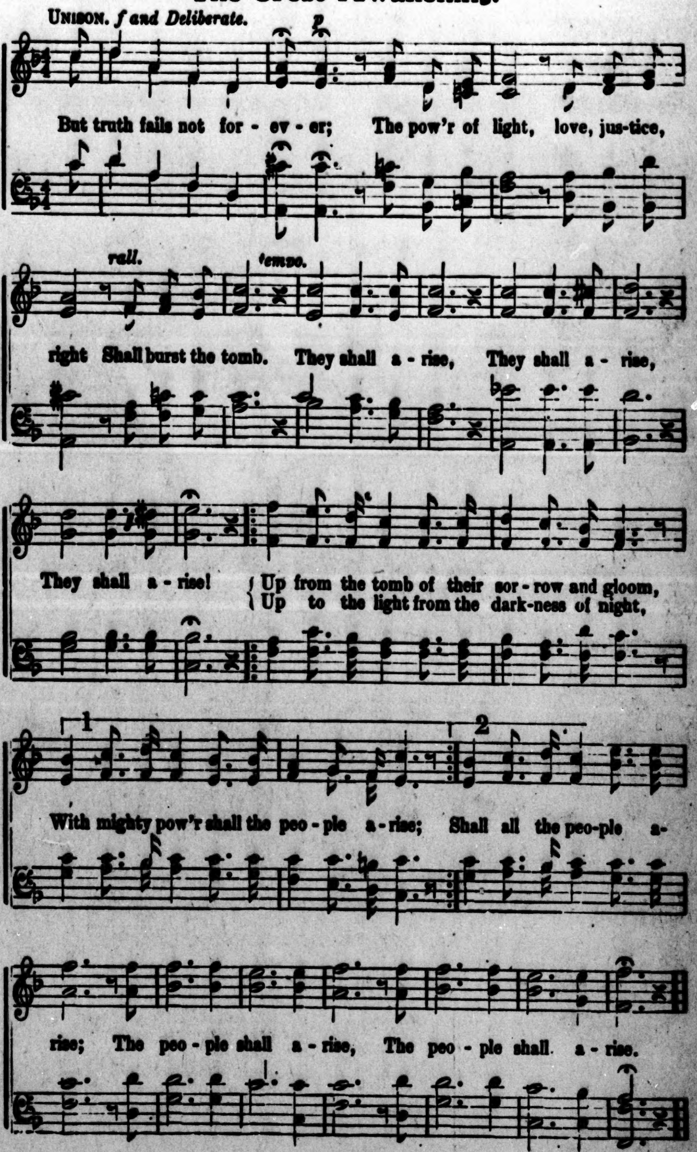

f Up from the tomb of their sor-row and gloom, Shall the peo-ple a - rise;
Up from the tomb of their sor - row and gloom, Shall the peo - ple a - rise;
Out from the darkness of pov'rty and crime, Out from the fet - ters of
wrong tainted clime; Up from op-pres-sion to Freedom's glad time Shall the
SOPRANO SOLO. Repeat as Quartet.
peo - ple a - rise. The beau - ti - ful li - ies they grow, free-ly grow, The

Copyright, 1907, by Harvey P. Moyer.

The Great Awakening.


health-la-den breez-es they blow, free-ly blow, The birds in glad free-dom they
sing sweetly sing, All earth in its ful - ness doth ring, glad-ly ring.
TENOR SOLO, 1st time; Quartet in repeat.
Yet man in grief and sor-row doth dwell, Robbed of His birth-right of
wealth and joy, Wronged, op-pressed, de - spoiled, for - lorn,
1
2
Bit - ter tears for earth's glad de-light; The earth's glad de-light.

The Great Awakening.


UNISON. f and Deliberate.
But truth fails not for - ev - er; The pow'r of light, love, jus-tice,
rall.
tempo.
right Shall burst the tomb. They shall a - rise, They shall a - rise,
They shall a - rise! Up from the tomb of their sor - row and gloom,
Up to the light from the dark-ness of night,
1
2
With mighty pow'r shall the peo - ple a - rise; Shall all the peo-ple a-
rise; The peo - ple shall a - rise, The peo - ple shall a - rise.

From Harvey P. Moyer's "Songs of Socialism"

Published by the Co-Operative Printing Company, 5457 Drexel Avenue, Chicago

The Christian Socialist

The Golden Rule Against the Rule of Gold

Idols of Silver and Gold

By Irwin Tucker

On Easter hundreds of thousands who honor Sunday more in the breach than in observance the rest of the year, go to Church. There they join in that ancient confession of faith "I believe in One God"; words learned in Sunday School or at their mothers' knees. They go forth, and the splendor of that confession fades out of lives cast in a world where absolute trust in the God in whom we say we believe, seems impossibly unreal.

Sunday Schools throughout the land teach children—thirty million of them—to say: "I believe in One God." Few such schools teach the imperative result of belief in that God whom the Bible and the ages of Christian seers reveal.

For that belief, carried out, would demolish the worship of the idols of silver and gold, the work of men's hands, before which our civilization bows down. There is but One God, and he is the Creator; the Supreme Worker. Only those like Him have a right to share His works. Therefore, it is not only true that Labor is entitled to all that it produces; it is true that only Labor is entitled to a foothold and a resting place on the face of the earth which the Lord God hath made.

Here is the field which this paper seeks to reach; to place before those who say, "I believe in One God," the result to which that belief commits them.

For it is because these words fall so short of acting themselves out that there are standards raised, inscribed "No God, No Master." It is because the faith which is confessed with the lips is not acted with the hands, that so many revolt against even the name and semblance of "faith."

But the seeds must be quickened, these seeds of faith confessed but not acted out. Convictions already implanted in the breast can be made to blossom with more fruit than can hostile convictions, planted in where childhood training has been uprooted by force and power. Let us begin with the Sunday schools where they are, and seek to bring them where we are; so shall we and they receive added might.

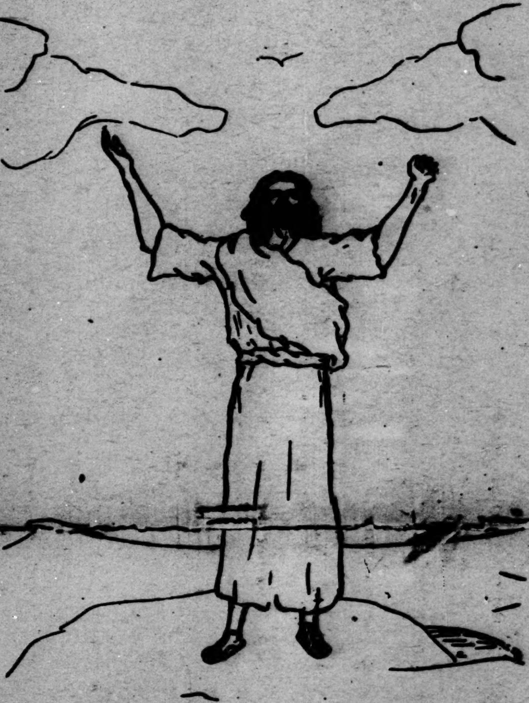
Reports of Our Death Greatly Exaggerated

An indignant comrade writes that the "death-knell of your paper was written in that Inaugural Number," because we were therein offensively dogmatic.

Come, brother, let us reason together. Many well-meaning fools rear back from Socialism because it also is "offensively dogmatic." So long as we confine ourselves to vague platitudes, exuding sympathy for the poor oppressed working man, they are with us. But the moment we who know what we believe begin to mention the "offensive dogmas" of Economic Determinism, Class Struggle, Exploitation of Labor, and Class-Consciousness, that moment we are anathema.

A man or a movement without a creed lacks a backbone. No matter how noble are the intentions of a jellyfish, or however iridescent its hue, since it is without a backbone it cannot storm the defenses of an entrenched enemy, or erect a temple to the living God. Without a statement of conviction, no movement can accomplish, or even endure. The backbone is where our bodies begin. Head, arms and legs, sprout out from the spine; but they use it only as a fulcrum from which to work.

A small boy was asked by his teacher to define the backbone. He answered: "The backbone is a hollow column that runs down the middle. My head sits on one end, and I sit on the other." Even so; intelligence at the upper end, security at the lower, depend upon the firmness of one's creed. But neither avail, if they are not used to further ends.



"O praise the Lord of Heaven; praise Him in the Height."

"Dogma" simply means "teaching." What we object to is not the being taught, but the being taught lies. No energetic thinker derides the multiplication table; what we do oppose is a multiplication table which seeks to prove that three times three is seventeen and a half. We object to this, not on theoretic or aesthetic ground, but because it does not work.

Reaction from a dogma is a healthy sign, for it means that men have found that the dogma fails to work. A mason proceeding along a certain formula finds that because of it, his houses eventually fall down. He does not thereupon seek to do without formulas, because then his houses will never even stand up. He tries to discover what formulas they are that work correctly. Having found them, he does not—if a real mason—crow with exultation, wrap himself in a gaily gilt apron, and proclaim all who disagree with him to be heretics. He proceeds to build houses; knowing that the houses, and they alone, will justify his formula. Only true deeds prove a true creed. He that doeth the work shall know the doctrine. By their fruits ye shall know them.

All Christians, Jews and Mahometans say, "I believe in One God." So also do the new faiths of Bahai, New Thought and Theosophy. Let us pause first and inquire why so many people should utter so profound a thing.

Self-conscious life begins with the discovery of the unity within. Reason's great discovery is that there is also a unity without, around which the universe revolves. The measure of fellowship between the unity within—which we call "I," and the unity without, which we call "God," is the measure of our life and our religion. Except we obey the laws of physical life our physical life ceases. Except we obey the laws of spiritual life, we spiritually die.

It is, I think, somewhat pallid to call the Unity Without "Mind." Intelligence is a product, not an original force; it is an instrument, whereby desire seeks to attain that which it needs. Life sees something which it desires; it reacts toward it, and Mind is the result of repeated experiments in this attainment. Life, seeking its love—which is also life—produces Intelligence. This refers to human mind. To say "God is Mind" gives a different shade of meaning. But to say "God is Love" is short for saying "God is Life in action."

Where Faith Begins

Always, Life seeks Life. The Unity within desires the unity without; Man craves God. Faith is not a ghostly trick for securing an unprovable benefit in the hereafter; faith is the means whereby man becomes [illegible] and normal. For the essence of humanity is its divinity. As the will chooses to be less than divine, sin enters the world. By faith we reach up and grasp hold of divinity, fusing our life into the divine life, becoming thereby normal and ourselves.

Science, so far from being a foe to faith, is built upon it. A scientist must suppose that the universe is honest; that laws found true yesterday will be true tomorrow, and that a fact discovered now will help to explain all other facts which have been since the world began. The whole Socialist philosophy is built upon faith that the laws governing human society are constant.

If a change is discovered, it is not the Universe which has lied; it is ourselves who have failed fully to comprehend. Houses are built, in faith that the laws of nature will remain constant; tunnels are dug, railroads laid, orchards planted, propositions proven, in the same faith.

Furthermore, science bases its existence upon the conviction that there is something in the Universe without which corresponds to the reason of man. No searching can find an answer to a riddle, if the answer is not there to find. Things must hang together in some rational way, else the reason has no means of getting at them. The Reason in the World is not a projection of the reason in the mind; reason in man is a dim reflection of the logic of God, because the World was there first.

The question is not as to how rational God is, but how rational we are. What do we mean by reason? It is nothing but the power we possess to follow out the workings of the Creative Power before us, and by means of which we are enabled, working along the same lines, to add somewhat of our own to the Creation we see around.

Laying Bricks By Faith

Only by Fellowship between the unity within and the Unity Without can we do so much as usefully lay one brick upon anoth

Only by comprehending, and assenting to, and obeying the laws by which the Unity Without proceeds, can we even live. Harmony of the human life with the divine law is a condition of existence.

The deepest harmony is Love; not emotional affection, wearing itself out in hallelujahs and ecstatic writhings; not intellectual assent, theoretically admiring the works of God;—no, but that love which is a union of lives.

"I believe INTO God," the Greek expression has it. **"Pisteuo eis ton Theon"**—so that His life has taken hold of me.

God Is a Worker

"It is no more that I live, but Christ that liveth in me," said Paul, with his chains clanking as he wrote. So children share the essence of the father. By believing, we are become sons of the Almighty, and sharers in His nature. Those who do not share God's nature are not His children. They are bastards, and not sons.

But what is the nature of God?

Written in every book of the Bible, from that solemn opening word "In the beginning, God created the heavens and the earth," on down to the end, "Behold, I make all things new," there is the proclamation that before all else, God is a Maker; a Creator; a Producer; A Worker. "My father worketh hitherto and I work," said Jesus. "One God the [illegible] and earth, and of all things visible and invisible," says the Creed of Nicea. Fount and origin of all being is God; sustaining the universe in every atom of dust and in every wheeling comet. Without his energy ceaselessly flowing, the worlds would end.

First of all facts is this; that God, whatever else He is, is the supreme Worker.

And it follows that, to be children of God, we must be workers too. And it follows further that those who wilfully are not workers are not children of God, nor fellows of the Creative Word, no matter by what names they are called, or in whatsoever raiment they may be attired.

Deepest of all the passions in the human soul is this creative passion. The child loves to make things, to see what his own hands have done bear fruit. "See, Mamma? See?"—Who has not seen a child come, bearing some little thing he himself has made, in an ecstasy of accomplishment?

The artist loves to create beauty; the true singer, to sing; the true dressmaker, to make dresses. A wrestler delights to wrestle, a runner to run, an orator to plead; and one who can bake superlatively well, loves the panoply of cooking. The higher is the thing made, the higher is the faculty, and the higher is the joy. This is why parenthood, being the closest that we can come to the making of life itself, is the supreme delight.

God's image is in all of us, in this. First of all, He is Creator; and the greatest joy of mankind is to be as a creator, too.

"He Doeth All Things Well"

Not only is the world here, but it is lovely. "Thou makest the outgoing of the morning and the evening to praise thee; thou crownest the year with thy goodness, and the hills are girded with joy."

To a mind alive to the splendor of the world as it leaves the hands of God, the very existence of things shouts praise. That Apocryphal Hymn of the Creation known as the Song of the Three Holy Children is perhaps the highest reach of adoration, though it consists in no more than the solemn calling upon all things in heaven and upon earth, to "bless the Lord, praise him and magnify him forever."

Even a juggler feels keen pleasure in keeping his balls and daggers in swift unfailing circuit; how keen and vibrating must be the joy that thrills the Power which is able to keep the solar systems and the Milky Way in motion, tremendous and sure.

In all this cos[illegible] joy, the Worker has a part. Only he has a right to that joy. None except they who lay hold of Creation where it left the hands of God and carry it a little further forward have a right to drain the rich wine of its existence. Whatever we call the Power that wrought this world out of ether, it is undoubtable that the world is here, and that we are under Him lords of it. If we use it well, in accordance with the laws that shape its destinies we purchase to ourselves and to those who come after rich delight. If we use it ill, we have taken sides against the Creative power.

This seems, perhaps, somewhat coldly distant from the daily strife. It is the curse of religion, which is a vital thing, that it is so constantly confused with theology, which is an intellectual explanation of that vital thing. So long as a proposition hangs in the air, remains purely metaphysical, so long is it inevitably false; for all statements derive their only truth from their intimate connection with life. But let us apply it: "Only those who are fellow-Creators have the right to share in the Creation." Let us translate this into the terms of the day: "Labor, and only Labor, has the right to the world."

Idolaters, to You!

To say "Capital and Labor have equal rights" is to enthrone Things beside Life; the Creation beside the Creator.

Prophets of Things as they are, this to you!

Preachers of Industrial Peace under the rule of Capital, this to you!

[illegible]dore [illegible]velt, apostles of equality between Labor and Capital, this to you!

Norman Hapgood, Father Dietz, special pleaders of the National Civic Federation, present spokesmen of the American Federation of Labor; Woodrow Wilson, proclaimer of the New Freedom, this to you!

To say "Capital and Labor have equal rights" is blasphemous idolatry. For it puts things made upon a level with the living Maker. Labor is the fellow of God, the Creator. Capital is the dead accumulation of things made.

To rank them together is idolatrous blasphemy.

Thus saith the Lord!

The Warfare of the Prophets

All the prophets of Israel fought this blasphemy. The worship of Merodach of the Chaldaeans was a wealth worship; so also was that of Baal of Phoenicia, when Elijah strove on Carmel with the prophets of Jezebel. Property rights against life rights was the root of the struggle that swayed to and fro over the consecrated land, from the springs of Jordan at Dan, to the Well of the Oath at Beer-Sheba.

There were many well-meaning folk who sought to bring about peace by saying, "Let there be peace. Let Baal and the Lord have equal rights; they are both gods, there is identity of interest between them; why should there be a religious war?"

But the clear-eyed prophets would have none of this. "I am the Lord, there is none else; besides me there is no God," cried Isaiah. "I am the Lord, and there is none beside me. I form the light, I create darkness; I make peace and create evil; I, the Lord, do all these things!"

Likewise the Psalms exultantly proclaim: "As for the gods of the heathen, they are but silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have hands, and handle not; feet have they, but walk not, neither speak they through their throat. They that make them shall be like unto them; yea, every one that trusteth in them."

What mouth, or eyes, or ears, or hands, or feet, has Capital? It digs nothing, builds nothing, forges, sews or bakes nothing; it but represents the labor of human beings who have dug, built, forged, sewn, baked. It creates nothing; no amount of millions could have made the Panama Canal. But "As for our God, He is the Lord; He hath done whatever pleased Him, in heaven and in earth." Except for the labor of God in creating and sustaining the world, and the labor of man intelligently directed in carrying forward the Creation toward its Purpose, there would be no wealth.

Capital must be the servant of labor. It has no separate existence apart from labor; it is dependent on it for every atom of its value and every moment of its endurance. Human labor, joined to the Divine labor, produced all things we have of worth; and shall the potsherd set up itself and say to the Potter—"I am mightier than thou?"

This assumption of equality of right between Capital and Labor is denied in toto every time any one, anywhere, says with lips or heart, "I believe in God." For God is a Worker; there is no other God but He. Only those who are workers are children of the Creator; and only the Creative Fellowship has a right to share in the glory of the Creation.

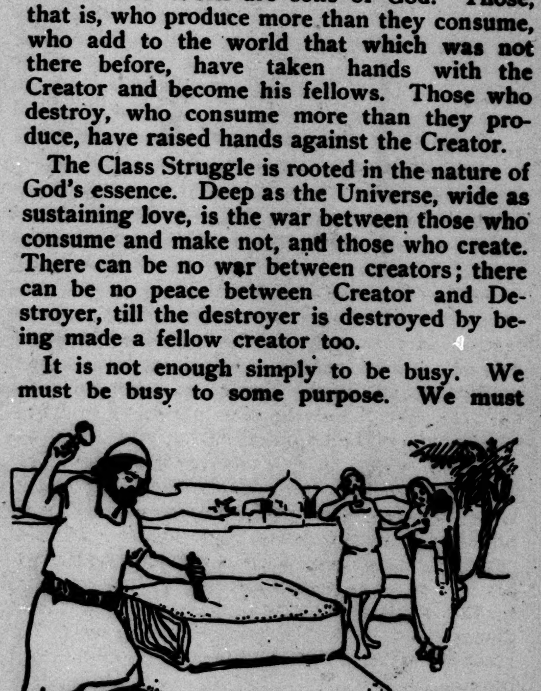
Now it is quite true that man really "creates" nothing. He can not bring into existence anything but a relation. Trees, stone or fibers are taken from natural relations, hewn, shaped and spun, and put together by him into different relations, varying according to the Logos—the Word—the Plan pre-existing in his mind. Nothing in the most gorgeous of architectures is created by man except the appearance, the relation of parts one to another; which is conditioned upon the Plan, depending on the Purpose which it is intended to subserve. And unless the Purpose is the out[illegible] of Man, or the life which it expresses, it is vain, and no truth is in it. Those then who share the Logos, Plan, Purpose, Will of God, are His fellow Creators, embodiments of His will.

Hence the Class Struggle

Upon this issue it is that mankind divides. Those who Work are sons of God. Those, that is, who produce more than they consume, who add to the world that which was not there before, have taken hands with the Creator and become his fellows. Those who destroy, who consume more than they produce, have raised hands against the Creator.

The Class Struggle is rooted in the nature of God's essence. Deep as the Universe, wide as sustaining love, is the war between those who consume and make not, and those who create. There can be no war between creators; there can be no peace between Creator and Destroyer, till the destroyer is destroyed by being made a fellow creator too.

It is not enough simply to be busy. We must be busy to some purpose. We must work according to the plan, or we become nuisances rather than helps. If a house is being built, and there are men who rush hither and yon, picking up boards here, dump-



(Continued on page 13.)

Spiritual Power of Socialism

By William A. Ward

Spirituality is the natural condition of the inner man, not an unnatural or supernatural state; and it develops, not by a miracle of grace, and not independent of outward environment, but as the body and the plant grow, under natural law and conditioned by environment. It is the final psychic development, following ages of evolution, beginning with the first manifestation of mind in the lower forms of life, and culminating in what we call soul. Spiritual qualities are as much the result of evolution as physical appetites. It is a state of development, and may be described as intellectual integrity, purity of heart, rightness of motive, loyalty to truth, good will to all men, the sense of justice, the joy of right living. It presupposes favorable environment, education and experience, that combine to make it possible.

The spiritual man is social, cosmopolitan, one with all mankind. He can not be unjust, cruel, covetous or jealous, for that is contrary to the law of his being. He can not advance or enrich himself by methods that oppress, degrade or deprive others. That is impossible to such a nature. The spiritual life moves in action always in the direction of the highest individual and social good, and finds expression in every phase of life, public and private, political, commercial and industrial.

The present commercial and industrial system that we call Capitalism destroys spirituality.

Its object is not life and happiness, but profit. Back of business enterprise is no good motive. Each day in the industrial world is so many hours of toil and scheming to satisfy the avarice of money—mad men who sell their souls for power, wealth and women's favors, and vain women who lose their souls in a fool's chase after social position, extravagant display and sensual pleasure. Our business activity expresses no worthy sentiment.

The Work of the Devil

Visit the retail district and watch business men cheat and rob the people by a multitude of lies, tricks and schemes. Go to the factories and see men adulterating food, medicine and candy and making clothing, furniture and a thousand articles that are not what they are represented to be. Look at competitive business and finance, and behold man against man in a heartless and immoral struggle in which the victory is to the crafty and unscrupulous. Go to mills and mines, and see men oppressing, mangling and killing their fellowmen. Think of the host of women and children, toiling under the weariness of over-work and the lash of want. And there are countless thousands, ragged and hungry at the gates of wealth, robbed of a chance to work, denied the right to live. Capitalism divides the people into two classes: The few who own and manage for profit, and the many who, not owning, work for wages or can not work at all. The workers want a larger share of the wealth their labor creates, and the owners want larger profits. The first want high wages and low prices. The others want low wages and high prices, for that means profit. It also means, to the workers, poverty, misery, vice, crime, disease and death. Again, it means war, the class-struggle, strikes, gun-men, violence and bloodshed.

Where is justice in all this? What chance has love? What becomes of the spiritual qualities? They can not exist in such a state of things. The capitalists can not be spiritual, and continue business as it is. Most of the workers have spirituality crushed out of them. One might as well throw a plant on a barren desert and tell it to grow, as to exhort men to be spiritual in such a system. The one thing that is defeating the church and destroying the souls of men today is CAPITALISM, the profit system. Change the system and give the soul a chance.

O Church! Why are you so impotent in the midst of a reign of tyrannous greed? Have you no eyes to see, no ears to hear, no voice to cry aloud and spare not, no head to lose in the fight with social sin, no cross on which to die for humanity, no "Gospel to the poor?"

Passing by on the Other Side.

How does it happen that kings and rich men sit high in your temples, and the poor and oppressed seek salvation elsewhere? The men whose control of business and industry creates spiritual death sit in your pews unoffended, and millions who "labor and are heavy laden" turn their backs on you. They who love fashion and folly, who fatten on unearned profits, whose mansions are built at an awful cost in the blood and tears of the workers, are pleased with you; and they who hunger and thirst, the poor, the meek, the common people are displeased with you.

It was not so with Jesus. The rulers and the rich—the upper class—were offended, and the common people loved him and heard him gladly. Explain this if you can! The class that opposed Jesus supports you, and the class that loved him is deserting you. Is it because the class that hated Him control you? Is it because you will not, or dare not, or cannot, preach the social message that He preached? Is it because the world has changed your character and message, instead of your changing the world? Ask yourself this question, and be honest with yourself. Do not seek to justify and make excuses. Spare not yourself. Face the facts; learn the truth and, if you are wrong, confess your sins and get right with God and the common people; for your judgment is at hand. Shall the Soci[illegible] the labor leader go into the kingdom of God before you? Is the letter of the law in you and the spirit and deed outside? Must the world be spiritualized by atheists, materialists, and ministers who have been driven out of your ministry for the same offense that brought upon Jesus the wrath of the government and church of his day? Is God raising up deliverance from another source, and the children of Abraham from the common human stones that you have discar[illegible]

The Fruits of the Spirit

Socialism will evolve a commercial and industrial system that will make spirituality possible. It will end the class struggle, and abolish industrial tyranny and oppression, by establishing industrial democracy—the popular ownership and democratic management of industrial instruments and commercial utilities. It will give employment to all, abolish competition for jobs and profits, and organize the people in co-operation. It will abolish the profit system, and conduct business as a public service. In this change, which will come about gradually, no human right will be abridged, no just or useful institution destroyed. Every incentive to honest toil and dealing and to all those works that contribute to human progress will remain. The one great incentive to dishonesty, lawlessness and crime —profit—will be removed.

Such a system will organize society into a great fraternity, making brotherhood a vital, glorious fact of every day life and work. The power of one man or a corporation to oppress, starve and kill will be gone. There will be no strikes. There will be no lying, cheating and scheming in business; for it would increase no one's profit. There will be no enforced idleness and no low wages and high prices to grind the workers between two millstones. Good will will have a chance to grow in the hearts of men. The desire to do good will be set free, and the greed for gold will be deprived of its opportunity. The public need will be estimated; the co-operative system set in motion; enough for all will be created, and every individual will receive enough to supply his every need. None need labor more than four hours a day; the necessity for child labor will vanish; swollen fortunes disappear; poverty cease, and justice will reign in a world of harmony, peace and plenty. Every family will have a comfortable home and leisure. Business men and working men will clasp hands in brotherhood, and work for the common good. There will be no capitalists.

Socialism means justice, harmony, co-operation on the principle of good will, peace, righteousness, liberty and spirituality. A world where every opportunity is offered to the genius of man, and taken away from the destroyer of life; where every man can put the love and talent that are in him into the work he performs; where the appeal is all to the best that is in us, and the incentives are the joy of creation, the honor due to merit, and the happiness found in service; a world whose great men are those who become the servants of law,—will not that be the day of spiritual fruitage, the fruition of the world's hope, the embodiment in concrete form of the ideal of Jesus, the Reign of God in the Brotherhood of Man?

Choose Ye This Day!

This is Socialism; the thing you first denounced and now are afraid to proclaim. You compromise. You try to be on both sides at once. That will not do. To compromise means to be lost. To serve two masters is impossible. Don't be so so discreet, mild and tame that you become weak and men ignore you. Speak plainly, definitely. Strike out ha[illegible] blows that count. Expose and denounce the wrong. Advocate the right, and let who [illegible] offended.

Is Socialism visionary? It is the vision of Isaiah, Jesus and the Socialists. Is it impractical? Then justice, democracy, Christianity —every thing that is true and good is impractical. O you of little faith! The soul is dead that has no vision. The church that has no social ideal and spiritual life yielding the fruits of justice, peace, and love expressed in man's political and economic life, is a barren and withered fig tree.

Society is divided on the question of Socialism. The differences are too fundamental and diametrically opposed to make it possible to stand with both sides. Neutrality in such a struggle where truth, human rights and the principles of Christianity are at stake, is craven, and means ignominy and death, richly deserved.

The Socialist Party is a political organization, and not worrying about the church, but the church may well worry about itself. The political is only one phase, and the real struggle involves far more than political principles, parties and institutions. The destiny of the church is involved. Many think the world cannot be saved, in the sense of social salvation, without the church. Then why does the church leave the task to others? If the church goes wrong, the world will be saved without it. Anyway, the greatest opportunity that was ever given to organized religion is before the church today, and many of us would like to see the church grasp that opportunity. Whether it will or not—whether it can or not—is an interesting question that ministers will do well to consider.

OUR COVER DESIGN.

"The strength of the hills is ours also" comes naturally to the mind in looking at the cover of this issue. The race redeemed is the theme of it. Man, woman, and child, of giant stature, growing naturally out of the earth, but looking up to the stars of heaven, at the foot of the Cross transfigured into beauty—this is the hope of the New Humanity.

Subscribers can tell when their paper wi[illegible] by consulting the label. Renew early and [illegible] later disappointment.

List of Best Socialist Books

IN THE subjoined list will be found a splendid assortment of Socialist books, grouped by price. Every one of these are tried and true. You should have always on hand a supply. Order at once and see that your reading table never lacks in material to hand to the inquirer:

FIVE-CENT BOOKS.

Frances E. Willard's Endorsement of Socialism. An interesting and impressive collection of the great temperance leader's utterances in favor of Socialism. Two copies for 5c, 40 copies for 50c, 100 copies for $1.00.

A Christian View of Socialism, by George H. Strobell. Interesting, convincing. It has converted many to Socialism. 32 pages. 2 copies for 5c, 60 copies for $1.00.

Socialist Campaign Songs, with music. The greatest revolutionary songs of Europe and America. Every branch should have a lot. 50c per dozen; $3 per hundred.

The A B C of Socialism, including **Vital Questions,** by Harvey P. Moyer. 32 pages. 10c for three, $2 per hundred.

The Religion of Labor, and Other Essays, by Rev. Harvey Dee Brown. Superior in style, tone and force. Delightful and striking. 30 pages. 50c per dozen; $2 per hundred.

Parable of the Water Tank, by Edward Bellamy.

The Man Under the Machine, by A. M. Simons.

The Mission of the Working Class, by Rev. Charles H. Vail.

Woman and the Social Problem, by May Wood Simons.

TEN-CENT BOOKS.

Christian Elements in the Socialist Movement, by Carl D. Thompson. A beautiful, striking discussion of a vital subject. Egg-shell paper, neatly bound. 12 copie [illegible] 100 copies, $7.00.

The Socialism of Jesus, by Rufus W. Weeks. A schoarly and helpful exposition. One of the best booklets to loan or give to religious people. 45 pages, handsomely printed. 8 copies, 50c; 20 for $1.

The Essence of Socialism, by Wm. H. Watts. Excellent. 45 pages, neatly bound. 8 copies, 50c; 20 for $1.

Men and Mules, by Prof. W. F. Ries. Sixty-three pertinent questions about Socialism answered in sixty-three pages in a spontaneous and striking style. 10c each; 8 copies, 50c; 20 copies, $1.00; 100 copies for $4.00.

Also **Lions and Lamps, Monkeys and Monkeyettes** and **Heads and Hands,** by the same author, at the same price.

The Socialist Movement, by Charles H. Vail.

Woman's Slavery; Her Road to Freedom, by Josephine Conger-Kaneko.

TWENTY-FIVE-CENT BOOKS

The Golden Rule Republic, No Utopia, by Rev. Wm. H. Randall. 180 pages, neatly printed and bound. A masterful explanation of How Socialism Will Work.

Principles of Scientific Socialism, by Rev. Charles H. Vail. Pronounced the best digest of Marxianism published.

Maud Muller's Ministry, by Rev. James L. Smiley. A sweet, beautiful story of how Maude did marry the Judge after all and how they suffered and worked together for Socialism.

The Common Sense of Socialism, by John Spargo.

Industrial Problems, by N. A. Richardson.

The Torch of Liberty, a superb Socialist solo, by John Spargo, piano accompaniment by Platon Brunoff. 25c each; 3 for 50c.

The Truth About Socialism, by A. L. Benson.

The Communist Manifesto, by Karl Marx and Frederick Engels.

Value, Price and Profit, by Karl Marx.

FIFTY-CENT BOOKS.

The Origin of the Family, Private Property and the State, by Frederick Engels.

The Social Revolution, by Karl Kautsky.

The Road to Power, by Karl Kautsky.

The American Farmer, by A. M. Simons.

The Evolution of Man, by Wm. Boelsche.

The Triumph of Life, by Wm. Boelsche.

Germs of Mind in Plants, by R. H France.

Life and Death, by Dr. E. Teichmann.

Spiritual Significance of Socialism, by John Spargo.

SIXTY-CENT BOOKS.

They Must, or, God in the Social-Democracy, by Dr. Herman Kutter of Zurich. Startling, convincing. The voice of a true prophet.

Christianity and the Social Crisis, by Prof. Walter Rauschenbusch. One of the very best books on the subject.

Why I am a Socialist, by Charles Edward Russell.

Truths for Boys about their own bodies, by Dr. Edith Lowry. The sweetest and most tactful talks ever written for boys. Every parent should get one. 3c extra for postage.

Confidences, or What a Girl Should Know About Herself, by Dr. Lowry. 3c extra for postage.

The Church and the Changing Order, by Shailer Matthews.

Socialism, by John Spargo.

Socialism in Theory and Practice, by Morris Hillquit.

Socialists at Work, by Robert Hunter.

Poverty, by Robt. Hunter. Everyone should know the frightful facts here presented.

MISCELLANEOUS.

Cards and Leaflets—Socialist Post Cards, four differet kinds, "What Socialism Means," by E. E. Carr; "The Economic Foundation of Freedom," by W. W. Passage; "Socialism Necessary to Christianity," by Rev. Jas. L. Smiley, and "Frances E. Willard's Views of Socialism." 10c per dozen; 50c per hundred; assorted samples, 10c.

Moyer's Songs of Socialism, by Harvey P. Moyer. 128 pages, with music. Contains all of the "Socialist Campaign Songs" and scores of excellent songs besides, both "Scientific" and "Utopian." Undoubtedly by far the greatest Socialist song book in the English language. 6 copies, $1.00; 12 copies, $1.75. In beautiful crimson cloth: Four copies, $1.00; 12 copies, $2.50.

What's So and What Isn't, by John M. Work. 15c.

ONE-DOLLAR BOOKS.

Lincoln and Other Poems, by Edwin Markham. The sublimest book of revolutionary and ethical poems ever written.

The Man with the Hoe and Other Poems, by Edwin Markham.

The People's Hour, by George Howard Gibson. Stirring labor and Socialist poems.

Evolutionary Socialism, by Edward Bernstein.

Materialistic Conception of History, by Antonio Labriola.

The Co-Operative Commonwealth, by L. Gronlund.

Marxian Economics, by Ernest Untermann.

The Recording Angel, an entrancing story of mystery and revolt, by Edwin Arnold Brenholtz.

The Changing Order, by Oscar Lovell Triggs.

The Theoretical System of Karl Marx, by Louis Bowdin.

Looking Backward, the famous novel by Edward Bellamy. $1.00.

Herself. What every woman should know about her own body, by Dr. Edith Lowry. 10c extra for postage.

Usury, A Scriptural, Ethical and Economic View, by Calvin Elliott.

HIGHER PRICED BOOKS.

War—What For? By Prof. George R. Kirkpatrick. A great and terrible book. $1.20.

Our Destiny, by L. Gronlund. Great. $1.25.

Mass and Class, by W. J. Ghent. A priceless work on The Ethics of Trade. $1.25.

Business, the Heart of the Nation. A rare analysis, by Charles E. Russell. $1.00.

The Call of the Carpenter, by B. White. A piercing exhibition of the conditions under which Jesus lived and taught. $1.20.

Christianity and the Social Order, by Rev. Dr. R. J. Campbell of the City Temple, London. $1.50.

Twentieth Century Socialism, by Edmund Kelley. $1.75.

Socialism in Church History, by Rev. Conrad Noel. $1.50.

Economic Foundations of Society, by A. Loria. $1.50.

Outlines of Sociology, by Lester F. Ward. $2.00.

History of Socialism in the United States, by Morris Hillquit. $2.00.

Capital, by Karl Marx, in three volumes. $2.00 each.

The Ancient Lowly, a study of the struggles of the working people from ancient times, by C. Osborne Ward, in two volumes. $2.00 each.

The Struggle for Existence, Walter T. Mills. $2.00.

The Belle Islers, Richard B. Newman. A rare novel of wit and satire against capitalism and conventional religion. $1.60.

Ancient Society, L. H. Morgan. $1.50.

Barbarous Mexico, John K. Turner. $1.50.

Woman Under Socialism, by August Bebel. $1.50.

History of Great American Fortunes, by Gustavus Meyers. Three volumes. $1.50 each.

Record of an Adventurous Life. An autobiography, by H. M. Hyndman, "father of English Socialism." $1.85.

Ferdinand Lassalle, by George Brandes. $2.10.

Social Forces in American History, by A. M. Simons. $1.60.

Men, the Workers, by Henry D. Lloyd. $2.00.

Equality, sequel to "Looking Backward."

Socialism from Genesis to Revelation, by Rev. F. M. Sprague. $1.50.

Import and Outlook of Socialism, by Newton Mann. $1.60.

Towards Social Reform, by Canon and Mrs. S. A. Barnett, $1.60.

Wage Earning Women, by Dr. Annie M. MacLean. $1.35.

Marriage as a Trade, by Cicely Hamilton. $1.35.

The Churches and the Wage Earners, by C. Bertrand Thompson. $1.50.

Misery and Its Causes, by Dr. E. T. De Vinne. $1.35.

The Church and Modern Life, by Dr. Washington Gladden. $1.35.

From the Bottom Up—the Life Story of Alexander Irvine, by himself. $1.60.

A Workingman's View of the Bible, by Oscar F. Donaldson. $1.35.

The Magyar, a novel of Southern peonage, by Alexander Irvine. $1.50.

The Social Unrest, by David Graham Phillips. $1.50.

The Mills of Mammon, a novel by James H. Brower. $1.50.

Life of Karl Marx, the climax of John Spargo's work, a magnificent book with many engravings. No real Socialist student should miss this matchless book. $2.70.

Catholic Socialism, by Prof. Francesco S. Nitti, of the University of Naples, Italy. One of the most interesting, comprehensive and helpful books on Socialism from the standpoint of religion and political economy. Excellent for both Catholics and Protestants. Imported. Over 400 large pages. $3.00.

Russia's Message, by English Walling. The heart cry of a great people in birth agony. The voice of the awakening world. 475 large pages. 50 pages of illustrations. The greatest contribution to recent Socialist literature. $3.00.

Christianizing the Social Order, by Walter Rauschenbusch. $1.60.

The Co-Operative Printing Company

Chicago 5457 Drexel Ave. Illinois

Branding the Unborn

By Edward Ellis Carr

Tampa, Florida, is a city of about sixty thousand people, perhaps half of whom are Spanish, Cuban and Negro. Many comfortable homes are found in the "better" sections, and many more mean and incommodious "homes" make hideous the poorer quarters. To the visitor who sees only the comfortable residence sections and the main business streets, Tampa is very attractive, especially when the winter blizzards are howling like savages on the warpath and scattering icy snows deep over the northern states. The winters of Tampa are sunny, balmy, beautiful with outdoor roses in vine-clad bloom-crowned pergolas, and sweet with dewy odors and songs of mockingbirds.

The business section has several handsome streets with a few high buildings and one real "skyscraper." The famous Tampa Bay Hotel, a beautiful and delightful Moorish palace, the court house, the post office, the splendid Elk's headquarters, and the magnificent Roman Catholic church are the show buildings of the city, next to the aforesaid "skyscraper" which towers high above all the other buildings as a proud monument of human ambition.

And, as growing cities go, Tampa is "prosperous"—for the few. "Skinning alligators in the summer and skinning Yankees in the winter" still appears encouragingly profitable to southern enterprise; and, besides being a delightful winter resort, Tampa has a vast cigar manufacturing business, employing thousands of men, and other enlarging enterprises which enrich those upon whom fickle fortune smiles while impoverishing many who fail and those who work for meager pay.

Tampa has a yearly celebration, known as the "Gasparilla Carnival."

The Patron of the Carnival

Gasparilla was a notorious pirate of the gulf coast, bloody with a thousand murders, bestial with hundreds of seductions and fiendish rapes, a robber without scruple, fear, or pity, who terrorized the sea for traders and travellers, and who, after a criminal raid leaving woe and ruin in his wake, found a safe retreat for himself and bloody crew, where they enjoyed their loot, ruin, and helpless captives, among the labyrinthine bays and channels behind the numberless sand-keys that guard the coast of Florida.

To be sure, the carnival has attractive features: the elaborate, dazzling and weirdly beautiful electrical street decorations; the dramatic representation of the landing of De Soto; the parade of fairy-like floats, and the naval procession. But the chief feature of the carnival —next to relieving the people of their money—was the entrance of the pirate ship, manned to the topsails with brightly, grotesquely dressed pirate forms, the firing of guns by the pirates answered by salutes of surrender from the city, and the spectacular welcome of the pirate captain and crew attending the presentation of the city's keys to the lawless invaders. It was a useless ceremony —the pirates have had possession of Tampa and every other business center for ages.

Who can doubt that this public honoring of a vile and terrible robber left a deep demoralizing impression upon the plastic, romantic minds of children and youth—and even upon adults? Is such "education" yet essential to harden human hearts for competitive business?

Doubtless the most degrading feature of the whole exhibition, especially upon the sensitive minds of imaginative boys and girls, was the monstrous picture of Gasparilla which was constantly flaunted in the newspapers, posted on walls and floating upon banners everywhere during the celebration and for several weeks before. It represents a horrible face, blind-bandaged across one eye, a bloody bandage around the head, wild hair flying free, a fierce, cruel and lustful expression upon the countenance, and a big knife, dripping blood, held between large canine teeth! It is a veritable nightmare of ugliness, ferocity, foulness and crime. And the country was literally flooded with this awful picture for many leagues and the city covered with it in order to create a "psychic wave" sweeping toward Tampa for the carnival—and toward hell.

Influence on Children.

If there is any truth in the widely accepted theory that immediate prenatal influences tend to shape the features and moral characters of human offspring, many a child born in Tampa this year will be marked with ugliness and criminal tendencies. If the people of Oberammergau where the Passion Play is celebrated each decade, by studying and heroizing the face and life of Jesus and trying to re-enact the scenes through which He passed, are thereby changing their faces and souls into His image, according to report, so that it is no longer difficult to find a man who looks and acts like Jesus to take His part in the play, will not the same psychological and physiological laws strongly tend to cause future citizens of Tampa to resemble in face and soul the horrible portrayal of Gasparilla which has been in a manner deified by citizens of Tampa as the chosen symbol of their annual carnival and of the spirit of their business men?

And what effect will this awful deification of murder, lust and robbery—with its horrible face, be likely to have upon the crude, superstitious, imitative minds of the Negro population of Tampa? Alas, in many direful ways Tampa must reap this terrible sowing.

Needless to say, the clergy of Tampa, with only one exception known to the writer, either encouraged and took part in this insane celebration or else servilely kept quiet lest they might offend some business pirate who contributes tainted money to their support. "Dumb dogs that cannot bark," chained and muzzled by the devotees of Mammonworship and placed upon a treadmill merely marking time but making no real progress toward establishing the kingdom of God on earth, while unbelief and wickedness increase at the most appalling rate all around them! If they are only asleep, comrades must arouse them by thundering into their unwilling ears the social message of Moses, Jesus and Marx. If they are fully hypnotized by the wiles of the devil of business piracy, comrades must break the spell and free them for social service, even if it requires the dynamite that Jesus used upon Scribes, Pharisees and hypocrites.

But this article is not written for Tampa alone. Every business center and every developing country district is infested with pirates. The genuine name of capitalist business is piracy. And it is doomed to pass away, as Gasparilla did, in spite of all efforts to revive respect for it. And the preachers who defend it, or who fail to roar against it incessantly and fearlessly, shall go hand in hand with it down into the depths of Sheol.

CRITICS OF FORD PLAN

As the announcement of Henry Ford's profit-sharing plan recedes into the distance, one is interested in seeing just what the revised opinions of men regarding it are. It does seem that nobody is satisfied.

On the manufacturers' side there is naturally wrath. The American Employer, organ of the National Association of Manufacturers, is bitter. It says:

"Mr. Ford takes a most illogical position, if he and his associates are to retain the excess of which they have unfairly (according to Mr. Ford) deprived their employes in the past. Mr. Ford is a multimillionaire, and we have heard of no proposal on his part to make restitution of these (according to this theory of his) ill-gotten gains."

The Employer also calls on Mr. Ford to prove his good faith by paying the highest possible price to the other manufacturers who make the parts of the machine he does not himself manufacture, so that "all who have anything to do with the making of the car will profit by the division."

A howl as ill-natured is sent up by the Manufacturers' News, which attributes Ford's gift to a thirst for advertising.

From within the Ford works complaint has arisen, on the ground that the manufacturer, in return for his bonus, has installed an "efficiency system" that makes the worker give back in increased tension of labor quite the equivalent of the bonuses. The Miami Valley Sentinel prints this statement asserting that it obtained the facts from two trustworthy witnesses, one a former employe, one a present employe, of the Ford works:

"This high wage plan is really the 'New Efficiency.'"

"With the reduced hours the output has been increased. The men work like machines, at top-notch speed."

Only Physically Perfect Need Apply

When you are hired, a physician subjects you to a rigorous physical examination.

He examines your eyes to see if there is any defect of sight.

He examines your heart to see if there is any sign of weakness there.

He examines you for rupture and varicose veins.

If you are physically sound, you receive a button with your number on. This number you must carry in a prominent place. It is the sign that passes you in and out of the gates.

If you are late 3 times in a month, you are discharged. You also get docked 50 cents for being late.

If you fail to ring in on your time-card, you lose your time.

You have to make out your time and clean up your bench after the bell rings.

The hours are from 6:30 a. m. to 10:30 a. m. Thirty minutes for lunch. Then from 11:00 a. m. to 3:00 p. m.

For violation of rules, the penalty is instant discharge. Among these rules are:

No talking during working hours.

No one shall take off his overalls before the bell rings, nor put them on after the bell rings.

No one shall go to the closet more than twice a day.

No one shall get intoxicated either in or outside the factory.

Labor Unions Anathema

No one is allowed to belong to a Labor Union.

NO ONE IS ALLOWED TO TALK SOCIALISM EITHER INSIDE OR OUTSIDE OF THE FACTORY.

IN APPLYING FOR A JOB, YOU MUST STATE WHETHER YOU BELONG TO A CHURCH, AND TWO BUSINESS MEN MUST VOUCH FOR YOUR CHARACTER.

"This" says the M. V. Sentinel, "is simply industrial Feudalism."

THE COMING NATION
(Formerly The Progressive Woman, est. 1907)
is the greatest woman's journal in the world. Devoted to the propagation of Socialism among women. Join its inspiring campaign for HALF A MILLION SOCIALIST WOMEN VOTES IN 1916! Militant, constructive, teeming with the aspiration of woman for economic freedom. The COMING NATION reveals the spiritual vision of Socialism effectively. Published monthly. Illustrated. Edited by Josephine Conger-Kaneko. Send 50 cents for a year's subscription and get a free copy of "Woman's Slavery; Her Road to Power," by Josephine Conger-Kaneko. Address The COMING NATION, 5445 Drexel Avenue, Chicago, Ill. Man or woman, you need The Coming Nation.

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
REV. EDWARD ELLIS CARR, Ph.D.,
5457 Drexel Avenue, Chicago, Ill.

GENERAL TREASURER
PROF. EDWIN MARKHAM,
West New Brighton, New York.

GENERAL EXECUTIVE COMMITTEE
of Twenty-five.

JOIN THE CHRISTIAN SOCIALIST FELLOWSHIP

If there is no center of the Fellowship at your place, and you can not immediately secure the organization of one, join the Fellowship as a "member-at-large." This will help support the work and you may later find a Fellowship formed around you.

Application Blank

ARTICLE I.—NAME

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II.—OBJECTS

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the object of our Fellowship to be:

To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III.—MEMBERSHIP

Section 1.—Its members shall be active and associate.

Section 2.—Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II., be duly elected, be governed by the constitution and by-laws, and pay dues (15 cents per month).*

Section 3.—Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.

Agreeing with the objects of the Christian Socialist Fellowship, I hereby apply for (active or associate) membership.

Name ....

Address ....

*Applicants are requested to pay dues six months or a year in advance, if convenient.

WHAT THE FELLOWSHIP IS

The Christian Socialist Fellowship was organized for one great, specific purpose, "to permeate the churches and other religious organizations with the social message of Jesus," which, in an age of machine production, means Socialism, and nothing less. There are incidental benefits to be derived from the C. S. F., but its real, main object is to preach Socialism in churches, Sunday schools, men's clubs, women's aid societies, etc. Therefore, it is and must be an interdemoninational organization working in, among and upon all the churches to lead religious men and women to Socialism, not an independent Socialist sect, with its hand against all the other churches intensifying their misunderstanding of and opposition to Socialism.

One of the results of the Christian Socialist Fellowship is great comfort and joy to the souls of Socialists, who are Christians, and who have been more or less neglected, snubbed or persecuted in their own churches until their hearts are sore. They find a haven of rest and a sweetness of comradeship in the C. S. F. meetings that is impossible to describe and is of priceless value to them. The blessed songs of the coming kingdom on earth they sing together, and the warm sympathetic handclasps they feel of comrades who are also Christians and who can therefore understand and enter into their deeper sorrows and joys, kindle a flame of love and hope that is rich and glorious. Those who have attended the meetings of the Chicago center during the last seven years will fully understand the above. How their souls have glowed with warm enthusiasm as they sang and talked or feasted together. Nevertheless, this is only incidental comfort in our work—the real task is to get into the churches with the message of the social revolution. Do not become so much enamored of the comforts of the Fellowship meetings as to forget the work. **The field of labor is the churches.**

There are also Christian comrades who have borne many sneers and some bitter persecution from party men who blindly imagine that one must disbelieve in God to be a genuine Socialist. For many years some of the truest Christian comrades, who have done loyal service to the party, have been cruelly mistreated. And when these comrades get into a meeting where both the Christian religion and Socialism are understood, loved and honored, it brings joy unspeakable to their hearts. They feel even more of the sweetness of the Fellowship than do those who have been bruised in the churches.

THE CHRISTIAN SOCIALIST

Published Semi-Monthly by
THE CO-OPERATIVE PRINTING CO.
Address: 5457 Drexel Ave., Chicago

SUBSCRIPTION RATES.

1 YEAR—Single Subscription	$1.00
A club of Four	2.00
6 MONTHS—Single Subscription	.50
A club of Four	1.00
A club of Twenty-five	5.00
3 MONTHS—Single Subscription	.25
A club of Ten	1.50
A club of Fifty	5.00

Bundle Rates.

Single Copy, any address	.05
Orders for less than 25 copies, each	.02
Orders for more than 25 copies, each	.01

MANAGING EDITOR
Rev. Irwin St. John Tucker

EDITORIAL STAFF
Rev. Edward Ellis Carr Rev. Thomas C. Hall
Charles Edward Russell

BUSINESS MANAGER—Charles L. Breckon

ART EDITORS
Ann C. Coles Dorothy O'Reilly Aniol

SPECIAL CONTRIBUTORS
Rev. Walter Rauschenbusch Jessie Wallace Hughan
Rev. Eliot White
Rev. Bernard I. Bell Rev. William M. Gamble
William H. Watts
Harvey P. Moyer Rev. J. L. Smiley

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

Nevertheless, this comfort is merely incidental, a precious by-product of the C. S. F. work. Our main job is to get Socialist speakers and Socialist literature into the churches and all other religious societies; and we must not loll too much upon the flowery beds of mere Christian Socialist Fellowship, however delightful that may be. We must get the work done in the churches themselves.

Another precious result of the Christian Socialist work is that Socialists who had lost or who never had the love of God as a religious experience find their hearts melted, their minds convinced and their souls dedicated to God. I know many such glorious instances. But even this is only an incidental result. This is not the object of the C. S. F. We are glad that such a mighty incidental result occurs. But the primary object of the C. S. F. is to proclaim Socialism in churches. Do that and the rest will follow.

And, finally, one mighty incidental result of C. S. F. work is to quicken the religious life of ministers and other Christian workers. There are preachers who have become alive since the Christian Socialist found them and are doing vastly better church work, and there are multitudes who find greater joy in their religious work because they have a larger realization of its meaning. All this is excellent and to be highly grateful for; but the one, real, chief object of the C. S. F., without which all those other results would fail to materialize, is to bore into the churches with the "Good News to the Poor," the revolutionary, proletarian gospel of Moses, Jesus and Marx. As the churches are finding their best fellowship and unity, not in theological, but sociological efforts, so the Christian Socialists find their real work, their greatest success and their highest joy in the united effort to carry the message of Socialism into all the churches.

A sectarian Socialist church is apt to be Ishmaelitish, bitter, antagonistic to other church; the interdenominational Fellowship, uniting Christians who are Socialists from all the churches into an effort to reach all the churches with the Socialist message, develops a broadness of charity, a sweetness of fellowship and a moral power to accomplish its work that is thrillingly encouraging to the soul.

There are trials, discouragements and disappointments to be sure, as in all pioneer efforts; but the results far more than justify the labor and sacrifice. "The end crowns the work."

Christian Socialist comrade, please get to work at once and form a C. S. F. center in your community. It only requires five members to start a center.

What You Can Do

1. Report the situation in your town right away. Do you know of five men and women who are "both Christians and Socialists?" Don't be too hard in judgment. It is very hard, well-nigh impossible, to be either a Christian or a Socialist under capitalism; but we can try to be as near to it as circumstances will permit. We want no reprobates in the Christian Socialist Fellowship; but we do want every decent man and woman who **believes** both in Christianity and Socialism in **substance**. We are not stickling for creeds, yet no one who scorns or opposes the Christian religion is adapted to C. S. F. membership. "Orthodox" and "Liberal" Christians of every name and order, who are also Socialists, are urgently invited to join.

2. Talk with the Christians you know who are Socialists, call a meeting, organize a center by electing a president, secretary and treasurer, and report to us as early as possible.

3. If there is a center at your place, stir it up to do something and report that.

4. Send what money you can spare for Fellowship work to Prof. Edwin Markham, Treasurer, Waters and Willard avenues, West New Brighton, N. Y.

Fraternally,
E. E. CAR[illegible]

What "They" Say

REPORTS and COMMENTS

By Charles L. Breckon

WATCH YOUR SUBSCRIPTION LABEL

Readers of The Christian Socialist should remember that the date printed on the wrapper or paper mailed to them indicates when the subscription expires. We are sure that you do not wish to miss a single copy of the paper; so, in order that you may not be disappointed, be sure and send in your renewal early. We cannot think of losing your name from the family of readers of the paper. You are a very important part of this great movement. At best we can but help you to carry on the real work in the field. Without your co-operation in reaching new readers, we are quite helpless. There is a tremendous and ever increasing field of usefulness for such a paper as The Christian Socialist. Put this matter on your heart, and get a list of new names in your neighborhood. Order a bundle of papers for distribution among your friends, and always have some copies on your center table to hand to callers. This is the way to push the cause along with that vigor which will count mightily in setting up the Kingdom of God on earth.

C. V. Wilkes, Hagerstown, Md., says: "I think the Christian Socialist is one of the best I ever read in the Socialist line."

A. E. Chase, M. D., Guernsey, Ia., says: "Your paper is filling a long felt want in this part of the country and is the only medium, in my opinion, by which we can successfully reach the Christian people. It seems to me that the closer we stay to the Scripture, its interpretation and practical application to Socialism, the greater will be the returns. We need more articles such as 'The Mark of the Beast,' 'The Parable of the Talents' and 'Women and the Gospels,' and hope that each issue of the future will contain something as convincing as these have been."

Rufus W. Weeks, New York, writes: "You can hardly imagine what delight and comfort I get poring over the pages of the Christian Socialist. The paper is wholesome from alpha to omega; breezy, yet scholarly; earnest and deeply sympathetic, yet cheerful. Your treatment of Religion as affected by Socialism is inspiring and convincing, and suggests many lines of thought which you may work out from time to time."

Rev. H. A. Livermore, Snohomish, Wash.: "Your paper is splendid. Keep it so."

Mrs. Helen D. Chamberlain, Springfield, Mass.: "It is a pleasure to see what good work you are doing with The Christian Socialist. I send the different numbers to my friends, asking them to subscribe for it, as what you need is to get known and have the message go broadcast."

Rev. Wm. H. Lannin, Waterbury, Conn.: "I hope The Christian Socialist will steadily and loudly ring out the tocsin of a full-fledged Christology. I am fraternally yours, in the harness of the new-old evangelism."

W. R. King, Alta., Canada: "It gives me great pleasure to send this ($3.00 for subs.) list and wish it were fifty times as large. This all comes through the efforts of Comrade R. F. King, who sent me the paper last year."

J. A. Sutherland, Monte Vista, Colo.: "Allow me to congratulate you on the Inaugural number. Especially I express my appreciation of 'The Religion of a Socialist.' It is very fine."

F. E. McMaster, Gloversville, N. Y.: "I have no words with which to express my admiration for your paper, and I feel that I cannot afford to do without it."

John G. McMinn, Barre, Vt.: "Received your sample copies and enjoyed them very much. I inclose $2.00 for four subs. The Christian Socialist is just what I have been looking for—Marxian Socialism to reach church people."

Robert S. Taylor, Port Huron, Mich.: "I wish to congratulate you on the splendid appearance of The Christian Socialist. I feel that this paper is destined to be a great factor in the coming of the Kingdom of God on earth."

R. S. Snider, Abingdon, Ill.: "Send me copies of The Christian Socialist and I will supply the ministers of our city. Then I will try out your plan." (This comrade is secretary of the party local and signs himself "Your brother in Christ."—Ed.)

Albert A. Marks, Nampa, Idaho: "I have been a subscriber to the Christian Socialist for about two years. To say that I like it is to put it mildly indeed. It fits perfectly into the Socialist movement, and will be as leaven."

Sanctuary

"I will go unto the Altar of God; even unto the God of my joy and gladness."

SOME SOCIAL ASPECTS OF THE SUNDAY SCHOOL LESSONS

April 5—Luke 14:7-24

After Dinner Speeches

The Pharisees could not answer when questioned about probable economic loss of ass or ox, because of falling into difficulty on Sunday. "Religion or no religion, save the property."

Invitations to modern society dinners are only for the purpose of securing personal preferment. Jesus would have his kingdom marked by remembering the suffering poor. Invite these to your homes. Build up their weary bodies, that their souls may grasp the spiritual vision of the kingdom of God on earth.

It is one thing to admire the kingdom. It is quite another thing to consent to its rule. It is easy to give lip service in praise of the beauties of Socialism, but it is a heroic task to labor for the overthrow of economic injustice, and put one's self on the side of an unpopular cause. To fail to get the plaudits of the powerful rich is a trial of manhood. To stand for justice because it is right, regardless of praise or censure, is evidence of a most lofty character.

Who are the more worthy that may come to the feast? The despised and rejected workers—the men and women who are creating the world's wealth, and whose wages are held back by fraud.

God will compel them to come into his kingdom. Economic determinism is the driving force. This is making for the kingdom of God on earth.

In the kingdom of God hospitality consists of a desire to give without hope of reward. This is indeed revolutionary. We must give our best to effect the change from the unjust to a just system. —C. L. B.

April 12—Luke 24:13-35.

MEETING OLD FRIENDS WHILE ON A JOURNEY

The Journey to Emmaus

What heart throbbings sometimes occur to the traveler in the sudden meeting with an old and tried friend! How happy comparisons are made of the events of life that have intervened since last they met!

A common cause makes strong bonds of friendship. To understand the social problems of today, we all read and study and argue. Now we suddenly meet one who understands the problem better than we, and how our hearts burn within us —what joy we feel!

We are full of wonder that all we meet do not know and have not heard of the gospel of Social Justice.

How many would be rebuked today by the Traveler to Emmaus for slowness of heart in not understanding the philosophy of life? Could so simple and plain a fact not be known by all, understood by the least in the kingdom?

As we travel, do we talk by the way of Social Justice? Is it and its coming our constant theme?

Do we draw out the stranger we meet, and open the way for a better understanding of the enigma of life?

Every opportunity for propaganda will be used by the wise and thoughtful student. A kind word here, a reminder there, a forcible but true interpretation as occasion may offer, will cause the hearts of many to burn within them.

We who would teach others, must thoroughly understand our philosophy; like priest, like people.

A just cause calls for the best there is in us, at all times and in all places.—C. L. B.

THE COST OF A REVOLUTIONARY STAND

April 19—Luke 14:25-35

You cannot consistently join the band of the followers of the revolutionary purposes of Jesus unless you accept, if need be, complete and perfect renunciation of all family ties, and even are ready to peril your own life.

Being a revolutionist is no pink tea affair.

Only great and heroic characters, self-sacrificing characters, can participate in a revolutionary program.

There is no room here for the mere reformer, no place for empty sentimentality.

Education of the masses in a knowledge of their class interests and of social justice means going in diametric opposition to existing conditions. To do this is to be revolutionary.

One dare not engage in so huge an undertaking as the building of the great structure of universal Social Justice, without carefully counting the cost.

One's own rights must be renounced in the interest of the social whole. This is a part of the cost of a revolutionary stand. This is the way the kingdom of God is to be established.

The person enlisted in the army for the Kingdom of God on earth must ever labor for the end in view, to the complete elimination of all other things.

REACHING 1,120 PASTORS.

At their last conference the German Evangelical Synod of North America adopted the following resolution:

"Resolved, That it is the duty of every member of this Synod to study the economic question of Socialism."

In accordance with this resolution, a member of the body has forwarded to this office an order that a copy of The Christian Socialist be sent to every pastor in the Synod, numbering 1,120.

This is a concrete example of one excellent way in which the teachers of the people may most easily be reached with the message of the Gospel in power.

We are engaged in building a social structure from which all profit shall be eliminated. The profit system brings economic woe, and all physicial human ills rest on this base.

We labor with one end in view—the complete abolition of all forms of human exploitation—cost what it may to ourselves.—C. L. B.

THE CHURCH YEAR

During the week from April 5 to 12 the churches which observe the Liturgical or Church Year, celebrate the closing events in the earthly life of Christ.

Palm Sunday, April 5, commemorates the triumphal entry of Jesus into Jerusalem, amid the hosannas of the great multitude over a way strewn with palm branches and garments. Thursday in Holy Week, commonly called Maundy Thursday, commemorates the institution of the Lord's Supper, and the "New Commandment"—"that ye love one another." Good Friday is the 1883rd anniversary—according to the common calculation—of the Crucifixion of Jesus on Calvary. Easter Sunday celebrates the Resurrection from the Dead.

What caused the sudden change in the cries of the mob? On Palm Sunday, the first day of the week, they cried, "Hosanna to the Son of David—Blessed be he that cometh in the name of the Lord —Hosanna in the highest!" On Friday morning at daybreak, in the cold gray light of the early dawn, they screamed, "We have no king but Caesar!—His blood be on us and on our children! Crucify! Crucify!"

It was the spontaneous outburst of the common people that voiced the first shout. While they hailed Him, the chief priests and the Sadducees cowered in their houses, saying, "Lo, how ye prevailed nothing; the world is gone after Him." His first deed on entering the city was to go into the temple with a scourge of small cords and drive out thence the money-changers. "Zeal for thy house is eating me up," quoted one of the disciples. From Monday on until Thursday he preached in the temple, to constantly growing crowds. The burden of his preaching was "Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers, therefore shall ye receive the greater damnation." The tension grew ever greater.

At midnight on Thursday, after the Feast of the Lord's supper, he went out to Gethsemane to pray. There the soldiers, led by Judas, the traitor, found and arrested him. He was hurried back to the city, and after a mock trial, in which every semblance of law, either Jewish or Roman, was violated, was condemned to die; and was immediately led out to Calvary, the Place of the Skull, to be crucified.

It was done secretly, in the greatest haste; for the people would have risen in hot anger had they known what was going on. It was not the common people who crucified Christ; but the "respectable families," the "representative men of the community," the members of the Citizens Alliance, the National Association of Merchants—such men as these have always crucified God.

Easter Day is the triumphant proclamation that no death can hold the cause of righteousness. The tomb seems to hide for a time the hope of the redemption of the world. But the Voice is heard again, and the Spirit is breathed upon the followers, and the Vision of the Risen Jesus is beheld by those who knew Him, even though they forsook Him in the hour of trial.

Death hath no more dominion over him. However dark the collapse of our hopes may be, the tomb can not contain nor the powers of hell conquer the redemption of the world.

The Christian Socialist will not be sent beyond the date shown on your label. Keep the date well in advance and thus make sure of receiving every issue.

THE ARMORY OF GOD

Sling—Stones from the Brook of Living Waters.

By E. C. Moore, Courtland, Arizona.

Genesis

Noah was a just man and perfect in his generation. 6-9.

And the Lord said, Shall I hide from Abraham that which I do? 18-17. For I know him that he will command his children and his household after him, and they shall keep the ways of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him— 18:19.

Exodus

Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 3:9-10.

Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt.

Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down. 22:21-26.

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment; neither shalt thou countenance a poor man in his cause. 23:2-3.

Thou shalt not wrest the judgment of thy poor in his cause. 23-6.

And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous. Also thou shalt not oppress a stranger, seeing ye were strangers in the land of Egypt. 23:6-9.

Leviticus.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of the field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. 19:9-10.

Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shalt not abide with thee all night until the morning. 19:13.

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor. 19:15.

And if a stranger sojourn with thee in your land ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balance, just weights, a just Exhah, and a just hin, shall ye have. 19:23-26.

In the year of this jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buy aught of thy neighbor's hand, ye shall not oppress one another, 25:13-14.

The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me. 25:23.

Numbers

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow the alarm with the trumpets and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. 10:9.

Deuteronomy

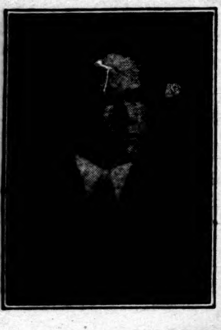
At the end of every seven years thou shalt make a release. And this is the manner of release: Every creditor that lendeth aught unto his neighbor shall release it; he shall not exact it of his neighbor, or his brother; because it is called the Lord's release. 15:1-2.

If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thy hand from thy poor brother. 15:17.

Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee throughout all thy tribes; and they shall judge the people with just judgment.

Thou shalt not wrest judgment. Thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow. 16:18-20.

THE NATION'S PULSE



By
CHARLES
EDWARD
RUSSELL

Washington, D. C., March 13th.

There is in the story of the Seamen's Safety Bill a very apt illustration of the methods by which government is actually carried on in the present state of society, both at Washington and elsewhere.

This bill, it will be remembered, was a result of the Titanic disaster. It was designed by Mr. Andrew Furuseth, whose life has been devoted to the study of problems of sea safety and the welfare of seafaring men.

The changes in the regulations governing ships proposed in this bill were perfectly fair, just and necessary. If we really desired to eliminate the glaring faults responsible for the Titanic horror, this was the only way to achieve that end.

The ship owning companies of the world were opposed to Furuseth's bill because it would somewhat increase their expenses and [illegible] threaten their dividends. These companies are great factors in the world's affairs, and are powerful with governments, particularly the government of Great Britain. It is not too much to say that the ship owning companies exercise a greater influence over the British government than the railroad companies exercise over our national affairs.

The ship owning companies now got up an International Sea Safety Congress to meet in London and consider a revision of the shipping regulations. To this conference the United States, with other maritime nations, was invited by Great Britain to send delegates.

It was dominated by the ship owning companies. They had looked after that with infinite care. It formulated a series of proposed changes in the existing regulations that would make travel more perilous than it is now, but save some handfuls of money for the companies.

This plan was adopted by the congress and sent forth to the world with its recommendations, just after the Furuseth bill had passed the United States senate and gone to the house.

The device was effective. It hung up the Furuseth bill for months in committee. To every appeal that the bill should be reported out and passed the answer was pat:

"Why, the International Sea Safety Conference has considered all these questions and devised a plan for the nations to adopt, so that the Furuseth bill will not be necessary."

So you see, brethren, how true it is that the Governing Power continues to govern. The ship owning companies are part and parcel of the great controlling interests ruled by the Rothschild-Deutscher Bank Morgan combination which really sits upon the world's throne as imperator. If these controlling interests do not get what they want in one way they get it in another.

Against such a gigantic power it is perfectly idle to talk about the good intentions, honest purposes or personal integrity of the president, or of anybody else. Without a doubt hundreds of the representatives, senators and others who have assisted the ship owning companies in this instance are so honest they are blue in the face. But what avails all that, so long as they can be fooled into doing the things the masters desire to have done?

There is the heart of the whole matter, and the point one never sees referred to in any discussion of this subject. I told you in may last letter how President Wilson had been bamboozled by Kuhn, Loeb and Company and the trans-continental railroads in the matter of the Panama Canal tolls. Something of that kind happens in Washington every week. What is the use of being honest if one has not the slightest suspicion of the real forces at work in the world to control its affairs and pilfer its poor? Simple Simon was dead honest, but you wouldn't think he was the ideal man to be President of the United States. And yet there are times when the impatient observer is tempted to think that he might be an improvement.

Honor The Dead; Scorning The Living

Certain patriots have raised funds to erect memorial arches to Major Butt, John Jacob Astor, and the other first cabin heroes who went down with the Titanic: One of these arches is soon to be dedicated in this city of Washington. It is a curious outburst of misplaced sentiment, for the real heroes of the Titanic were the stokers and engineers who stood at their work and kept the dynamos running until the water swept them down.

But aside from all that you might be puzzled to cite a more conspicuous illustration of the stupidity of society than this, that it expends its good money and its eloquence over these gentlemen of the first cabin, at the same moment that it allows its greedy exploiters to defeat all efforts to make a repetition of the Titanic disaster impossible.

The fact is that if the cunningly devised plan of the ship owning companies is carried out, ill equipped, ill manned and perilous vessels like the Titanic will sail every sea, making dividends for their owners and throwing away human life.

Pulling The Wires—And The Wool

Congressman David J. Lewis of Maryland, who is one of the little select band of men in this congress that are on the level, finds many obstacles in the way of his bill to provide for the government ownership of telegraphs and telephones.

The chief obstacle, tho' Mr. Lewis has not yet discovered the fact, is the Administration itself. It has played fast and loose with Mr. Lewis in a way that would have disgusted a man less suspicious and more sophisticated.

In the beginning Mr. Lewis was given distinctly to understand that the Administration was in favor of his bill. On this assurance he believed he could pass it, introduced it and made in its support two remarkable speeches.

The use the administration had for the bill was as a club. With the threat of government ownership it compelled the American Telegraph and Telephone Company to part with its $39,000,000 of Western Union stock. This was hailed as the destruction of the telephone trust, and eulogized by press agents and editors as the great triumph of the Wilson administration.

When this trust was "busted" the administration got cold feet on the Lewis bill, which is now hung up high and dry and will remain so.

From Buncombe

Senator Simmons, of Buncombe County, North Carolina, our most admired artist in fustian flubdub, declared in the senate the other day, that President Wilson had restored representative government in the United States.

Has he? Well if absolute one man power as unquestionable as that of the first Napoleon, expressed through the ductile instrument of the secret caucus, constitutes representative government, I suppose this howling one from North Carolina must be right.

But how about this? The democratic platform of 1912 pledged the party to do a certain thing in regard to the Panama Canal tolls. On this proposition the party appealed to the country and the country ratified the party's promise. President Wilson now orders the party to disregard its pledge and overturn the approval of the country. This may be representative government, but the question is what does it represent, Downing street, Sir Edward Grey, or Kuhn, Loeb and Company.

To Hunt, But Not to Find

In the way of blessed regulation we created a good many months ago an institution called the Industrial Relations Commission to go about and ascertain the reasons why employes do not truly love their kind, indulgent employers.

The object of this commission was to soothe things. That is to say, if any of us should get the notion that the increasing number of desperate battles between labor and capital constitute an augurous sign, we could have our minds soothed by referring the whole thing to this commission.

By some chance, very ill for the gentlemen that designed and put over this scheme, Mr. Frank P. Walsh was chosen to be the head of the commission. He isn't much of a soother, but he is keen on digging up disagreeable facts, and in the first two months of his official career has made it reasonably certain that he will not last long.

One thing he did was to set forth prominently the terrible fact that in New York City this winter there were 350,000 working men that were jobless. The publication of this fact aroused President Wilson's wrath, and Walsh was duly spanked and threatened with removal. The idea seems to be investigate, but never find anything that is disagreeable. 'Tis a grand idea and certain to be viewed with great favor in our highest circles.

Charles Edward Russell.

A PSALM OF LIES.

Respectfully Submitted to the Capitalist Press. Psalm 52; Maschil of David.

Why boastest thou thyself, thou tyrant; that thou canst do mischief;
Whereas the goodness of God; endureth yet daily?
Thy tongue imagineth wickedness; and with lies thou cuttest like a sharp razor.
Thou hast loved evil more than good; and to speak lies, more than justice.
Thou hast loved to speak all words that may do hurt; O thou false tongue.
Therefore shall God destroy thee for ever; He shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.
The just also shall see it, and fear, and shall laugh him to scorn;
Saying, Lo, this is the man that made not God his strength;
But trusted in the abundance of his riches, and strengthened himself in his wickedness.

But as for me I am like the green olive tree in the house of God; my trust is in the tender mercy of God for ever and ever.
I will alway give thanks unto thee for that thou hast done; and I will hope in thy name, for thy saints like it well.

WOMAN'S VIEW

Women have come down the ages publicly silent. Until this century they have lived privately and been recorded poetically. What life means to women and what they signify to themselves they alone experience, so only they can express. They feel and see life needs men and women inter-working, so know that life impulse in order to have full meaning to either, must have real significance to both.

With the evolving of human nature women are emerging into a fuller, freer participation in the life of humanity. Women of all lands are beginning to tell what they are doing and what they themselves think about the on-rush of change that is carrying them out into life at large.

Woman's View will regularly appear in following issues. The purpose is presentation of woman in human life, as she is seen socially, industrially, ethically, humanly, by woman herself. This current contribution will be the co-ordinated expression of a group of Socialist women. The lives, ideas, work of women, the needs and claims of childhood and youth and the prevailing conditions and movements of the human life of women and men will be reviewed in their human aspects and effects and discussed by women.

When woman looks out upon life it is humanity she sees. She seeks to see how humanity can grow. She cares whether it grows. She works to further the growth. Human nurture centers most women's interests, be these private or public.

Woman's place is where human life is being lived. This with the children that are as well as those that are coming into being. Women are needed wherever children are developing as well as where they are born and physically maintained. Where children work, woman's place will be as long as any are so doomed.

Woman's work reaches further. The care taken of life and the desire that life be human, are race-long concerns of women. All science and art are entering into these. Woman is seeking the knowledge she needs. She is struggling for an opportunity to express the power stirring in her. Woman as herself, seems to a rapidly multiplying number of women a human being endowed with humanity's heritage and experienced in its living, as well as necessary to its life. Though related to the race through unique function woman knows she is more than a generative agency, caretaker of the helpless, companion in recreation, sustainer of strength and inspirer to effort. The alive woman feels she is a living person of race-made potentialities. Those that have studied her see she is intuitively creative whether making a human atmosphere, constructing human re-enforcement or producing a human contribution. She has grown and her life has grown with her. She has outgrown her past but as she is herself the outgrowth of it, it is conserved in her. She is seeking the place of no one else. She is simply expanding her own sphere in order to work on life more constructively and live herself more developingly.

What woman means in human living, what feminism brings to life, what education affects human growth, what health-helps humanity needs in order to live into mature strength, what childhood requires in order to move into efficient youth and effective maturity, what reactions man's life and woman's life have upon each other, are the general themes through which woman's place and part in life will be interpreted by women themselves.

This group of women writers will also supply the information concerning the agencies existing for the nurture of human life and report the statistics fundamental to understanding the conditions, confusions, conflicts, crises currently confronted in the interest of human growth. This freedom itself that is struggling to survive today. Mother Jones, a woman of 80 years, it was, who said to the West Virginia miners, "Freedom is not dead. She sleeps. Speak to her and she will arise." They raised their heads and said, "We call her now."

A POINT OF VIEW ON FEMINISM

Freedom and feminism are coming to life together. Neither has as yet shed its light upon humanity. Freedom was lying lifeless, richly garbed for the grave. Her shroud is but now being rent as her spirit struggles to rise. Humanity calls, "Loose her, let her come forth." Liberty as goddess, and Earth the mother have both been known to the human race as feminine, because both renew life and create life anew, and such has been woman's function.

Query

Feminism—is it a new word or new idea? Is it a new point of view or new principle of life? Is it a heaven-born vision wreathed in all the loveliness mysterious promise can bestow, or is it perchance but a hell-sprung thing, stripped of all the beauty with which human living has graced race-life?

Comment

What is it and where from? How came it to be and when did it appear? Whoever speaks this day on life as it is beginning to be, must attempt to tell the origin and meaning of the nebulous phenomenon termed feminism. A sphinx utterance is passing into a human experiment. The woman-enigma still eludes everyone who would elucidate life save by living it. Those that experience the change coming over the face of woman's sphere realize that some still fear it, many feel it, and a growing few feed it by furthering human growth throughout humanity.

Struggle

Deeper than words lie the works that efface the lines of the old in the countenance of the new. Men, the poets, have sung their visions and their loves as they have been thrilled by their endeavors or stirred by their emotions. Women have listened, ofttimes enthralled, less often enlightened regarding the real in life as it is lived. Some women have sat blinded, others in the dark. Those that have escaped both these dooms have faced the light only to see the destitution of the life prepared for women by custom-created slavery. Seeing this, woman began to struggle to open all existing opportunities to her sisters and herself. Later she worked to create those not before known. She seeks a more human environment for labor to be done in, for love to live in and growth to be nourished in.

Work

Man had spoken. Woman had smiled. Woman had seemed serene, man sprited. Charm and usefulness had betimes bounded the expectation of woman, even of herself for herself; while man had girded himself for deeds of valor. Formerly, men fought, women wrought. Latterly women have been laden, while men have labored. Society has imposed the conditions for both. With the humanizing of life it is now seen, both must work throughout the range of world-work, each according to individual interest and capacity, if life is to grow into its possibilities of evolution.

Each must work for self-sustenance, and none must be personally served, if human strength and grace are to be found for all women and men, in order that both men and women may be able to know life in its fullness, each unweakened by over or under work, and undeadened by the bondage of bought life.

Movement

Living is seeking its human level—upward. Animal-life started humanity, but it is not the human state. Life is everywhere endeavoring to rise upon its foundation in nature into the realm of creation through growth stimulated by thoughtful construction. Such construction is today mass-conducted.

Limitation

More and more it is believed no one does or can "live unto himself alone." Persons form themselves by human contacts, varied and vital. Woman until now has been but an individual. For the most part she has been so set apart as to be related to the larger aspects of life only indirectly through natural and emotional ties, while she has been bearing the human species. Woman's life has been confined to the small social group—the family mainly. Here she has usually been different from all others within the home, and her occupation, too, has been different from that of those of her closest life-association. This only now is beginning to change.

The nature of woman's work has been determined almost wholly by her place in the family, not by her attributes or abilities. Her recent movement out into life-at-large, in freeing her from confinement to a limited circle of activities and intelligences, does not necessarily fore-doom the home. It is not essentially destined to an ultimate place among the past institutions of the future, though this is so readily the forecast of all foes of feminism and some friends. The transformation of the home is going on now everywhere. This is working a change not dreamed of a decade since. This age is moving out of customs which were conserved for no reason except that they have existed.

Growth

The human body has long stood erect. Man's labor was thus lightened, for two of the four feet became hands. Woman's pain in birth-throes grew. This was the price to her, of increased facility to the race in its living. The mind of human-kind is now rapidly rising to freedom of movement, too. What her part will be in this cannot be foretold, for it is a new growth. But it will not be controlled by fixed position in society, or limited to a sex-function.

Experiment

Woman is a growing person, not simply a life-perpetuating organism. She is just half of humanity, not to be praised as the better half but freed to be her whole self, that life may be larger because she is developing fully. Her torch has been lighted by a spark struck by the mass—moving life of this time. Her path is not blazed afar. It is nevertheless opening out more significantly each day.

It is science that is specific. Still all science says, is, "Experiment, experiment intelligently;" that is, try new activities, develop wider relations with all life. Try these out observingly. Then the experience gained will transform into further intelligence—or freer life for not only women but men, too.

Elasticity in life is not escape into looseness in living. It is life expanding.

Food—Labor—Love—Life in its richness of resources, need to reach all and free all [illegible] growth. Only thus can any at all know [illegible]est, freest, finest growth. To deve without sacrificing another is the problem pressing life throughout its living extent.

Feminism—Definition

Feminism is the fearless stepping of women out into human life. It is not a new woman alone, but a new life for woman, which is being born.

FEMINIST MEETINGS

The first formal feminist meetings held in America took place on February 17 and 20 in New York. A woman presided. At the first meeting women and men spoke, at the second only women. The first discussion was general in scope, the second specific.

Men Speakers

All the men that spoke saw in the freedom of women an elevation of all human life. They consistently considered woman, in speaking, as one to be free. No one offered a caution or suggested a restriction or even advised gradual movement. To be free, they realized, she must be self-determining. They left her to be. Some told of her struggles, others of her state. All were filled with visions of her expanded effect upon life.

One man speaker confessed that his earlier assumption that he had something to say on the woman-movement was ceasing to be convincing. He seemed to see that not being a woman suddenly destroyed his infallibility on this subject. He said his experiences of late showed him there was something in feminism he was "not onto."

The decorative woman was not mentioned. The developed woman no one presumed to define. Man's part in the feminist movement was seemingly accepted to be his helping to break such bonds of the past as hold life fixed to limitation that loosened would let it grow, and man's responding as woman grows, with growth himself.

It was recalled that as long ago as the days of ancient Athens it was seen and said by a woman that wives should also be companions in all of living.

Some Views

Some of the extreme views expressed were: It is motherhood that is sacred, not its sanction legally or ecclesiastically. All children are legitimate. The family name of any child may be that of either parent or of both as they may choose. Economic independence of all women is socially needed. Private cooking is a waste of women's lives.

Women's Themes

Each woman spoke from a personal experience. What she told she herself had done. Yet none proposed to impose her view or urge her solution. Each woman speaker advocated and encouraged freedom of thought, new methods, new interests brought into practice in living. To make life freer was no less the aim of each one than to be free herself.

The rights claimed were: the right to work, to organize; of the mother to her profession, of the woman to her name; to ignore fashion, to specialize in home industries.

SALES GIRL ON STARVATION WAGES IS CLEARED OF THEFT

Marshall Field & Co. Found Guilty in Their Suit to Recover Stolen $50

A Chicago jury on March 14 declared not guilty of theft, Margaret McManus, a 24-year-old girl, who admitted having taken $50 from her employers, Marshall Field & Co. The finding of the jury was, in effect, that Marshall Field & Co., the plaintiffs, were guilty in paying the girl starvation wages.

When Margaret McManus started to work for Marshall Field & Co., they paid her $5 a week. On this low wage she divided a room with another girl. Eventually she was raised to $6, and then to $7 a week. This, however, took eight years.

One day a crisis came. Money was needed badly. There was but one alternative—to take the money or go on the streets. She took the $50. That was in September, 1912. She paid her debts and left the store. On discovering the loss, the firm put the McGuire & White detective agency on her trail. She was arrested in June, 1913. The case was tried on March 14, 1914.

Margaret McManus admitted her guilt. She simply told her own story of her struggle to hold soul and body together with the starvation wages paid by the big store that displays such beautiful gowns and garments in its big windows.

She said she tried hard. But the day came when she couldn't go ahead. She saw no way out except to take the $50. She couldn't borrow at a bank. She had nothing to mortgage—except her soul; nothing to sell but her body.

Finally came the argument to the jury. The prosecution put up the old, old argument—the eye-for-an-eye and tooth-for-a-tooth of the Mosaic law, the law of revenge.

The attorney, John D. Farrell, opened for the defense. He talked to the jury as a human being. He made no appeal to the law.

"I contend that the girl was justified in stealing from Field's. And I ask you to bring in a verdict either finding her guilty or acquitting the girl as a victim of Field's rotten low wages.

"And if you bring in the latter verdict it will be practically a conviction of Field's low wages and a lesson to all other employers who pay starvation wages."

The jury brought in a verdict of not guilty.

THE ARREST OF ELLEN GATES STARR

Chicago's Attorney Asserts That to Tell a Policeman "I'm An American Citizen" is a Crime.

"As an American citizen, I protest against the arrest of these persons, who have done nothing contrary to the law."

Utterance of these words by Miss Ellen Gates Starr, 55 years of age, and one of the two founders of Hull House, Chicago, was declared to be an offense against the law by Prosecuting Attorney U. S. Schwartz, in the case of the strike against Henrici's restaurant, Chicago.

Miss Starr is a colleague of Jane Addams, one of the best known women in the world for her work in charitable uplift. Miss Starr is a red card Socialist.

The jury declared Miss Starr not guilty.

By Ellen Gates Starr.

(Written for The Christian Socialist.)

I am asked for an account of what is persistently referred to on one side as the "boycott," on the other as the "lockout and strike" at the Henrici restaurant on Randolph street, Chicago, and my connection with it. The question is almost wholly one of facts, which the public does not know. This is usual in case of strikes The daily press, which depends upon advertisements, takes the statements of its employing and advertising constituency. Unless one has channels of information other than the daily newspapers, one must, necessarily "go darkling." I have had the advantage, in this case, of being admitted to an unusually close and intimate study of the situation, including the methods of the police and courts of law, in dealing with organized labor, in conflict with organized capital.

The union waitresses, cooks, bakers, milk wagon drivers and delivery wagon drivers have been engaged for six months in an effort to standardize their industries in the loop district. One hundred restaurants had signed up. Henrici's was the first to refuse. Therefore the question must needs be "thrashed out" at Henrici's, before proceeding further. It is not true, as alleged, that Henrici's was arbitrarily selected.

There is a very strong organization of restaurant and hotel owners which is ever on hand in full force at Springfield whenever any attempt is made to regulate, by law, the number of hours of work which can be exacted in the industries in question, or to fix a mimimum wage. Mr. Collins, president of the Henrici Company, complains that some method is not taken by the unions affecting all restaurants at once. This effort has been made again and again at Springfield and thwarted, so far as they were able to do so by the unions of employers in the culinary trades.

It is asserted that there never was a strike at Henrici's only a "boycott." Technically what took place was a lock-out of union waitresses (all the union waitresses having been discharged on various accusations after being followed by detectives to their union meetings), and a strike, regularly and officially called, of union cooks, bakers, and milk delivery wagon drivers.

The Women's Trade Union League issued on Feb. 21 a short leaflet stating the grievances and demands of the unions, which the daily press refused to publish. Mr. Collins' statement, for which, as he testified in the witness stand, he paid between $1,300 and $1,400, was published in full in all the principal daily papers. It is not strange, in view of this typical situation, that the public mind is confused in regard to facts.

The only method which was left to the unions to give publicity to their own side of the question was the usual strike method of picketing. Peaceful picketing has been pronounced legal in this state. The strictest orders were given to pickets to keep absolutely within the law; not to obstruct passage by standing still, not to touch or intimidate anybody. Notwithstanding this, arrests were made with increasing frequency, in several instances accompanied by brutal treatment, two waitresses having suffered serious injury at the hands of policemen.

On Sunday, Feb. 22, a meeting was called at Hull House to consider this reported brutality of the police. Miss Addams presided and Mrs. Joseph T. Bowen introduced resolutions.

During the week ensuing I was present on the sidewalk in front of the Henrici premises on three different days, for periods of two hours at a time. I never saw an instance of disorderly or illegal conduct on the part of the waitresses or any member of the other unions involved. When an arrest was made I stepped to the side of the arrested persons, and said, clearly, in an ordinary tone, "I protest against the arrest of these persons, who are doing nothing contrary to the law." I had decided upon this fixed formula, in case of being myself illegally placed under arrest. This occurred on Monday, March 2, immediately after my reciting the formula, upon the arrest of two waitresses. I inquired of the arresting officer on what charge I was arrested, but received no answer to the question. At the police station I was booked on a charge of disorderly conduct, which charge was later changed, against the protest of my attorney, to a charge of interfering with an officer in the discharge of his duty. My own lay theory of the change of charge is that it was made for a double reason. The charge of disorderly conduct might have incited to mirth during my trial, and my acquittal would have been a precedent for the waitresses when (if ever) their cases came to trial on the same charge. At the present writing no case of the 125 of arrests of waitresses has been given a trial, although the city council committee, appointed on "resolution" by Alderman Merriam, passed a resolution that the cases should be brought to trial. Repeated continuances by the prosecution have kept the defendants and their witnesses making appearances in court to their annoyance, weariness and loss. Bail to the amount of $100,000 was exacted, and promptly furnished.

All these episodes are more or less in the day's work and according to program in strike cases.

But a curious variation occurred in a meeting of business men in which they passed resolutions that Miss Addams "withdraw her representative." Miss Addams, who was out of town at the time, answered by telegram, stating, very naturally, that she had no authority to do even if she wished. I was, of course, not acting as Miss Addams' representative, or as the representative of Hull House, but according to my individual conscience.

Although the change of charge seems to me singularly significant of the sense of weakness in the ground of arrest, I think it fortunate, for the reason that the verdict of not guilty returned by the jury goes toward establishing the fact that the right of free speech has not been wholly taken away from American citizenship.

"ANTI-RELIGION CATECHISM" NOT ISSUED BY SOCIALISTS

Anti-Socialist papers and lectures are still circulating with industry a catechism called "Blasphemous Socialist Catechism," alleged to have been published for Bohemian-American Socialist Sunday School by Geringer of Chicago.

It began as follows:

Q. What is God?

A. God is a word used to designate an imaginary being which people of themselves have devised.

Q. Is it true that God has ever been revealed?

A. As there is no God. He could not reveal himself.

There is much more of it, and it is used as proof that "Socialism is atheistic as well as immoral." It was published with much pomp by a number of anti-Socialist papers; we last heard of its use by Luther Roberts in a lecture delivered at Tishomingo, Oklahoma.

We quote in regard to them the following statement prepared by Carl D. Thompson, of the Information Department of the National Socialist office.

The Facts in the Case.

Upon investigating these interesting accusations, we find the following to be the facts:

First fact: There are no American-Bohemian Socialist Sunday schools, and never have been.

Second fact: There are no catechisms used by American Socialists in their schools anywhere.

Third fact: The only English-speaking Socialist Sunday schools ever conducted in Chicago held sessions for only a year or two, about 1906-1907, and then were abandoned. In those schools the subjects of religion, marriage or the sex relation were never discussed in any way, and there was no catechism of any kind ever used.

The facts concerning the Bohemian Socialists have been given us by Joseph Novak, national translator-secretary of the Bohemian Socialist Federation (address National Office, Halsted and Madison Sts., Chicago, Ill.) who is familiar with the history of the Bohemian Socialist movement in America from the beginning.

The facts as to the English-speaking Socialist Sunday schools are given to us by Mrs. W. Livingston, 2607 Potomac Ave., Chicago, who was the chief organizer and superintendent of the school as long as it was conducted.

Where, then, did these lurid writers get their sulfuretted hydrogen?

The following facts indicate the sources of the stories:

Certain free-thinker societies many years ago organized and conducted some Bohemian schools in Chicago and presumably elsewhere. These schools were, of course, bitterly anti-religious. In connection with these schools a certain catechism was prepared. It is entitled "The Small Catechism for Bohemian-American Schools," from the catechism of Cipina, written by Joseph Spera of Berne, Moravia. This catechism was published and sold by one August Geringer, 150 W. Twelfth St., Chicago, also the publisher of a Bohemian daily newspaper, "Svornost," which is a free-thought anti-religious paper.

The Socialist party has had nothing whatever to do either with these free-thought schools or with the catechism. As a matter of fact, both the free-thingers' organization, and more especially this Geringer, who publishes and circulates the catechism, are bitter anti-Socialists. His paper is printed by employes who were originally used as strike-breakers, and finally formed themselves into a dual union. The publication therefore is everything that a good whole-souled enemy of Socialism should be. It even carries at each election time the advertisements of all sorts and description of political candidates, **except the Socialists.**

Here, then, is the curious thing our gentle critics are trying to put over on us: They dig up the muck of their own followers, some of our bitterest enemies, gather some quotations from a publication bitterly hostile to Socialism and organized labor, translate the stuff into another language, adding some garbage of their own (for some of the passages we find are certainly "garbled") and then hold it up to the world as a horrible example of what Socialists do and teach.

The position of the Bohemian Socialists is exactly the same as that of all Socialist parties everywhere. With them, as with all of us, religion is a matter in which we do not interfere. Socialism is an economic, bread-and-butter question, and the party nowhere attempts to interfere with the religious beliefs of its members or of the people. As Socialists and as a Socialist party, we have no fight against religion.

CARL D. THOMPSON.

Send in your renewal before date of expiration as shown by the label on your paper. Do so right now!

STRIKERS' TENT COLONY IS DEMOLISHED BY MILITIA

On the day after the Congressional investigating committee left Colorado, a company of 23 militiamen, under the direct orders of Adjutant General Chase, demolished the strikers' tent colony at Forbes, Colo. Men, women and children were made homeless in a blinding snow storm. Mrs. Zanatelli, who had just given birth to twins, was thrown out with the others. The inhabitants of the upper tent colony were ordered by militiamen to leave their homes within forty-eight hours or be deported. The only reason given by Col. Davis, in charge of the 23 militiamen, was that General Chase had ordered that "tent colony cleaned out." John R. Lawson, member of the International Board of the Mine Workers, John McLennon and E. L. Doyle, United Mine Workers' officials, issued this statement, following this act:

"If this means that deportation is about to take place, and the homes of the striking miners thus wantonly destroyed, as citizens of the State of Colorado and officials of the Colorado miners union we are going to advise every man to arm himself to protect and defend his home, whether it be from the attacks of mine owners, hirelings under the guise of Baldwin-Feltz gunmen, or the Colorado State militia. A striking miner's tent is his home, and is as sacred to him as is his mansion to the mine-owner."

The miners are arming.

REV. J. C. HOGAN ROUTS JOHN WESLEY HILL

Rev. John Wesley Hill, Anti-Socialist, and Rev. J. C. Hogan, of Monroe, N. Y., engaged in a fist fight at Hartford, Conn., on March 2, after a debate on Socialism. The police were called, but no arrests were made. During the debate Dr. Hogan produced copies of court records of cases in which Hill had figured. Hill tried to secure possession of the documents, and the row began. The police were called, but no arrest was made, although Hogan says Hill struck him with his fists.

Story of the Fight.

Dear Comrade:

They dragged him back to face the music. They tried to prevent Hogan and myself from entering at the last moment. There were twenty-five good, husky Reds in a bunch, and they were frustrated in their cowardly tactics. Only twenty-five tickets would they give us—twenty-five out of 600. But that twenty-five! Ye gods, talk about Hannibal and his ten thousand. Talk about Balaklava and the brave six hundred! They were not in it with the twenty-five Reds at Hartford.

Oh, it was glorious! Hogan and I were in fine fettle, and delivered the goods. The florid four-flusher said he would have us in jail the next morning.| That was last Monday night. It is now Friday, and Hogan and Connolly still walk the street, their shoes full of feet. Gee, but Hill was mad at the end. He ran up and down the stage of the hall like a wild bull, threatening and gesticulating. But the Reds, those twenty-five Reds—gee whiz!

And now I am going to get busy and get a big list of subscribers for the Christian Socialist. It certainly has had a lot of advertising in this Burgh these two moons. I am mailing to you the daily papers with reports—whole pages given to it, and Hogan's and Hill's pictures. They couldn't get mine. I'm too modest! Yours in the cause,

Martin J. Connolly.

Hartford, Conn., March 6.

Pittsburgh Gives Sunday $44,500.

Pittsburgh—The following statistics give some idea of the size and scope of the "Billy" Sunday, evangelistic campaign just closed in Pittsburgh: Estimated attendance, 1,500,000; number of cards signed, including children and church members, approximately 26,000; money raised for expenses, $31,000; for various charitable institutions and other causes, approximately $8,000; free will offering for Mr. Sunday, $44,500. More than $18,000 was received from corporations and prominent business men in response to a special letter sent out by the evangelistic committee.

Editor Snowden, of the Presbyterian Banner, says that during the recent Billy Sunday campaign in Pittsburgh a pastor friend received six cards, signed by one member of his church, already in good standing. That member counted as six converts. Billy Sunday claimed 26,000 converts in Pittsburgh. One wonders how many of these "elect" are repeaters.

Church and Labor Conference

(By International Secretariat.)

A conference which was attended by the representatives of 48 religious bodies and 59 workers' organizations recently took place in Newcastle; its object was to bring about a better understanding between the church and labor. Among the delegates was the leader of the labor party and various well-known labor leaders.

Would Bar Strikebreakers

Representative Baltz of Illinois has introduced a bill making it unlawful for any railway or other common carrier to transport strikebreakers or arms or ammunition for their use.

IDOLS OF SILVER AND GOLD

(Continued from Page 4.)

ing them there, carrying hods full of bricks up the ladders and then down again, they are going to considerable exertion, but they are not helping build the house. To be fellows of God in his creation we must know what His plan and purpose are, and work in accordance therewith.

The Word Made Flesh

All philosophies since the world began, revolve around this problem: "What is the purpose back of it all? What is the plan to which the world is cast?" In the last words, so far as we know—of the Bible to be written, the answer is given:

"In the beginning was the Purpose; and the Purpose was with God; and the Purpose was God. * * * And the Purpose was made flesh, and we beheld Him."

The Logos—the World—the Plan—was the nature of divinity expressing itself. God's nature, showing itself in his work, reached its consummation in the person of Jesus—such is the conclusion which St. John proclaimed. What it means is thus very simple; the object of the process of creation is to produce a whole world full of Christs.

This being the plan, all work which is in accordance with it is Christian and godly; all work which is not in accord with it is atheistic and un-Christian. We must work toward this supreme desire, if we would be fellows of God and sons of his love.

"And-I Saw no Temple Therein"

Were that Will accomplished, the world would be a Temple of the Creative Power. Every place where work is done would be regarded as a temple. Those regions which are now the most squalid and unlively parts of our cities, the mill districts, the manufacturing quarters, would be enriched with all our art knew how to give. Every mill, every factory, every workshop, would be a palace of beauty; and they who worked within them would be priests and priestesses of the Creative Power. Those places where the supreme product, Life, is made and moulded—Home, School, Church —would be supreme in beauty as in task.

All this follows from those words, "I believe in one God." To believe in God means to share His life and nature. God is primarily Creator. We to be His sons must be creators. Only fellow-creators — producers — workers— have a right to share in the creation.

Those, therefore, who live without producing, but by levying tribute—by whatever means—upon the labor of their fellows, are enemies of God. They are so because the supreme end of the universe demands supreme worship. When men set themselves up as the object of the unrequited labor of others, they have set themselves in place of God. Every man or woman who receives income from any other source than socially productive toil, has committed or been forced to commit—this thing.

A civilization based on any other plan than that of all honor to the Workers is anti-theistic and idolatrous, by the nature of the case.

Were those who say they "believe in God" to be shown the inevitable result of that profession—, lo, a new heaven and a new earth!

"Behold, I make all things new!"

Editor of "Figaro" Shot by Woman

Gaston Calmette, editor of the Paris Figaro, was shot and killed on March 16 by Madame Caillaux, wife of the Minister of Finance. Madame Caillaux states that because of political enmity Calmette had been editorially attacking her husband's private life, which drove her to the act. The Royalists have seized the occasion to demand a restoration of the monarchy.

Union Co-operative Store in Indiana

Twenty thousand union men, organized into the Union Co-operative Store of Indiana, have purchased the Marrott department store at Indianapolis. It will be run by organized labor as its own enterprise. This is the largest co-operative store in America.

Editorial Page

IS THE BRITISH EMPIRE CRUMBLING?

Ten labor leaders are deported by armed force from South Africa. Half a million British working people protest against this outrage at Hyde Park, London.

Ulster threatens armed resistance to Home Rule in Ireland. The army is ordered to the scene, and throws down its arms by regiments, officers and men refusing to proceed against their brothers.

The Prince of Wales avows himself a Socialist, and is hurriedly sent from Oxford to tour Germany in an automobile, being thus rushed from the frying-pan into the fire.

The British Empire is a world-wide organization of commercial exploiters, held together partly by sentiment, but mainly by bayonet and sword.

The sentiment is rapidly dissolving. The army is proving that it can no longer be relied upon for armed suppression.

Is the dissolution of the British Empire at hand?

AN OPEN PAGE.

Ambassador Page's London speech was too frankly truthful. He said, "The United States will most heartily welcome your investments in any part of America, provided only you do not make them so that you may take the country with them. The Monroe Doctrine meant only this—The United States would prefer that no European government should gain more land in the new world. In those days, the only way a foreign government could gain land was literally to go and take land. Now we have more refined methods of exploitation, and there are other ways of taking it."

True, O Page; O Page, live forever! It is this frankly brutal statement that "there are more refined methods of exploitation" which roused all the rumpus. Foreign investment is foreign invasion—that is what it means. European governments with their investments are taking away the land from under the people—that is what it means. And if the United States is going to stop THAT, the United States will have to look to its own borders first. Glance at Colorado and Michigan, where the copper mine operators look upon the land as "their land" because they had invested their money in it.

Does the Monroe Doctrine apply there?

"OH, THESE DUKES!"

Chancellor Lloyd George was sustained by the British House of Commons, March 10, by a vote of 304 to 240, on a motion to censure him for his "gross and unfounded attacks on individuals." The motion to censure was result of an attack on him by the London Times, delivered while Lloyd George was extremely ill. This attack followed his exclamation, during one of his speeches on the land question, "Oh, these dukes, how they harass us!"

Nothing more ludicrous than the Times' attack has occurred in England in generations. It berates the chancellor for "attacking those who are not responsible for their positions"—i.e.m. the dukes—"under an obsession in regard to their wickedness," and with using "intemperate language."

Lloyd George's most bitter opponents in his plan for the socialization of England's soil are a handful of ducal families, who between them own about one-third of the surface of the island. In most cases these tremendous holdings were obtained at the time of the Protestant Reformation, when the Church's lands were grabbed by the friends of the Lord Protector Somerset, acting in the name of the sick boy King Edward VI.

JINGO LOGIC

Jingo logic is difficult of comprehension. Certain persons have been killed in Mexico—therefore, let several thousand others be killed. Invested money has been jeopardened there—hence, let millions of dollars be spent in a war fund, for which we must be taxed for generations.

Let him that wants war be the first to volunteer!

GUARDING THE WEAK POINT

The unemployed form the weak spot in the labor line of advance. There is the point where the forces of capital plunge through, to break every strike. Yet, more horrible than the treatment of strikers by the police is the treatment of potential strike-breakers by Socialists and labor unions alike. Heavy, dull indifference marks them both.

Remedy for this situation must come from the unemployed themselves. Here is where the possibilities of the International Brotherhood Welfare Association loom large. This order, seeking to enlist migratory workers, casual laborers, and the unemployed, attempts to fill that mass of sodden humanity which is at the bottom of the social scale with self-respect, with aspiration, with resolution.

James Eads How, national organizer of the unemployed, is one whom we salute, with humble reverence, as a brother of the Nazarene. He is a son of a wealthy family, a graduate M. D., a man of eloquence and power, who has devoted his life to helping the down-and-outs redeem themselves. He is one of them; a hobo, though he could claim millions. He seeks to fire in the souls of men sunk as low as men can fall, the sparks of humanity. How terrible are the odds against which he struggles none but himself knows.

But his is the scientific method. The emancipation of the working class must come from the workers themselves. It appears that the workers are hardly to be trusted with the emancipation of the workless; but that they too, must rely on themselves.

Here is the bitter shame of it.

Yet although the army of labor takes so little responsibility for the unemployed, they feel themselves responsible for labor. The ragged mob in Rutgers Square, New York, proclaimed that though starving they would not work at less than union wages, lest they should be used as a club to beat down those who had work to their own level of unemployment.

No man chooses to sleep on newspapers on a cold floor when he can earn a bed. These men chose rather the refuge of the Municipal Lodging House ferries, than to scab on brothers who had slight holds at best upon their work.

RECORDS OF THE PAST

Recently one of the Christian Socialist staff had occasion to dig into the records of several years ago in search of a document, and found a book containing statements made by readers of this paper years ago, regarding their approval of articles that were then appearing in the paper. What inspiration that old book contained! How its contents did tear at the heart strings, and how the reader did wish it were possible to write a personal letter to each of the names there appearing, and thus return to them the sweet bread so lovingly cast upon the waters of time years ago.

Can such a movement as ours die? Can such a cause fail of accomplishment of its glorious purpose? Can one lose faith or grow weary by the way, when there exist such spendid men and women? Then comes wonder—where are these people now? But the question is unnecessary. They are still on the firing line. They and their children that will live after them will continue the good fight.

What a record is being written of this great movement! When the historian of the future shall set himself to the task of writing a searching and truthful history of this great movement, shall he not be obliged to set down opposite the name "Socialism" the statement that it was the real and true religious movement of the world? That it was God expressing Himself; that it was mankind finding itself, and wiping away all human tears?

What a glorious victory is just ahead of us? What joys and possibilities of development shall our children know, and what mighty giants the whole world is soon to contain; men of mental stature such as has never been known!

Even so, come quickly. C. L. B.

GETTING GOMPERS' LLAMA

Duncan McDonald accuses the President of the American Federation of Labor of having been drunk at the Seattle convention. Charles H. Moyer accuses the A. F. of L. of chief fault in losing the Calumet strike.

As to the first charge, it takes a hero to remain sober at an A. F. of L. convention. Brewers send beer in bottles, kegs and barrels, without money and without price. It flows in a stream; "wie ruhig fleisst der Rhein." It is thrust upon one in every corridor. If Gompers was sober, he is a monument of moral grandeur. There are quite a number of delegates who were sober—true. They are all monuments of moral grandeur.

Moyer's charge is based upon the refusal of the Executive Council of the American Federation to levy a two-cent assessment for the support of the Calumet strike. Gompers said that such an assessment would disrupt the Federation.

If this be true—and Gompers ought to know—the A. F. of L. is in a parlous condition. Its chief product seems to be official salaries for the executive ring, and the promise of votes for the Democratic party. There is no question that the Federation has done great service. But so did the Grand Army of the Republic. That does not prove that the G. A. R. veterans are entitled to direct the young vigors of a changing nation.

Gompers is in bitter feud with Socialists. In an editorial in his magazine, the American Federationist, he subtly links the Socialists and the National Association of Manufacturers, hinting that attacks by Moyer and McDonald, both Socialists, were inspired by the N. A. M. But then, Gompers is aging fast.

All of which leads down to the fact that the American Federation of Labor, while an organization of workingmen, is a part of the capitalist system. It assumes the identity of interest between capital and labor, while capital and labor remain in different hands. Its policy is based on this assumption. Its policy is increasingly out of tune with a labor movement which is beginning to comprehend that labor and capital can not be at peace until they are in the same hands; the hands and the heads that work shall own.

If it were not for the vast number of proxies held by the Executive Council of the A. F. of L., rebellion would have voiced its wrath as far back as the Louisville convention in 1900, when the demand for initiative and referendum in the election of A. F. of L. officials overwhelmingly carried the delegates present, but was overwhelmingly defeated by the votes of 30,000 proxies held by seven men.

It does seem that the A. F. of L. is in a crisis. Its existence can only be secured, we believe, through the recognition of newer tendencies for newer times. Gompers grudgingly admitted the necessity of Industrial Unionism in his reply to McDonald. Now if he will but admit the necessity of Industrial Democracy and the Commonwealth of Workers, the A. F. of L., even under him, may be saved.

CONCERNING THE TIMES

Frankly for sale are the editorial columns of the New York Times. In a recent issue—that of February 12,—it refers as "Unfit to be voted on" to the Herrick-Schaap bill for a popular referendum on the so-called "Single-tax bill" for New York City—cutting in half the tax rate on buildings, with progressive decrease thereof until the whole burden falls upon the land value. The Times bitterly opposes the plan to have the people of the state vote concerning the method of their own taxation.

New York's housing conditions are among the world's worst. The East side rookeries, dumb-bell tenements, unventilated rooms crowded to unbearable suffocation—all these are rooted in low land rents and high building rents. But The Times speaks for the real estate interests; not for the suffocated babies of the tenement-dwellers.

WHAT DO YOU THINK ABOUT IT?

Personal Opinions Freely Expressed Are Solicited for This Department

Past Theescore and Ten.

W. H. Hoffman, Montgomery, Pa.—I am a reader of the Christian Socialist. I am 74 years old, but do never get tired of studying the Bible.

See Luke 2:25

E. H. Hornaday, Danville, Ind.—It seems that the new dodge is to appoint commissions to find what is wrong. Of course, well informed Socialists know what is the matter. This Industrial Commission starts out on the basic Satanic principle that there must be a Master and Slave. Most of us think the Scripture tells just what the cause is, and also the remedy. Christ settles this master and slave proposition. See Matthew 23, verses 8 to 39. I am 72 years old and searching the Book hurts my eyes; but it does seem to me that it is the duty of all believers, especially the Christian Socialists, to give this hypocrisy a good grilling.

The orthodox here call me an infidel. I stick up pasters offering a reward of $100 for any one who will tell me any place in the Bible where it mentions judges that is doesn't condemn them; another $100 to any one who will find where it mentions lawyers and doesn't condemn them; another $100 for a place where it mentions salaried preachers and doesn't condemn them. The people can't find the places and then they call me an anarchist.

BRENCH UNIONS LOSING GROUND

According to the reports just published by the French Labour Ministry, the number of French employers and employees Trades Unions in the year 1912 rose from 16,209 to 16,510; an increase of 301. The number of members rose from 2,455,536 to 2,475,077, an increase of 19,541.

At the end of the year 1912 the total number of the employers' organizations in industry and commerce was 5,063 (increase 175); these organizations had a total of 421,566 members (increase 11,406).

There were 5,046 Trades Union Organizations (decrease of 171,) with a total membership of 1,027,059 (decrease 37,354). The 223 (—2) organizations to which employers as well as employees belonged, numbered 50,295 (+3,649). Among the employers' organizations were 10,500 (2.5 per cent) women members. The number of female workers in the Workers' Trades Union was 96,008 (9.3 per cent) whilst in the mixed trades unions there were 7,909 (15.6 per cent).

As may be seen from these figures, the employers are today much better organized, numerically, than the workers, as well as being far above the workers in financial strength and concentration. Until a few years ago quite the opposite was the case. The employers, in a comparatively short time, have reconstituted their organizations on the lines of the German labor-killers.

Of the 2,100,000 German co-operators, recorded at the beginning of the year 1913, no fewer than 1,483,811, registered in 1,155 societies, belonged to the Central Federation of the German Co-operative Provision Societies, which is closely bound up with the modern Labor Movement. The societies of the Central Federation employed 22,794 persons in the year 1912. The year's turnover was 423 million, the value of the wares produced by the affiliated societies was 84 million marks.

At the end of the year 1912 there existed 3,145 co-operative societies in France, 2,980 of which societies reported an annual turnover of 314 million francs. 1,064 of these societies supply non-members also. 34 of the societies of the railwaymen are bakery businesses exclusively. The "Socialist Federation of Co-operative Societies" numbered 465 provision stores, 27 produce societies and 1 fire insurance office, on January 1st, 1913. The total turnover of the Federation with its 146,000 members was 63 million francs. The wholesale society founded by the Federation in 1906 had a turnover of 10½ million francs, and a profit of 81,000 francs.

NEVER-TOLD TALES
By WILLIAM J. ROBINSON, M. D.

Dr. Robinson's NEVER-TOLD TALES is one of the most important books in the sex hygiene propaganda, in the crusade for honest, non-prurient sexual enlightenment. It is a book which, if put into the hands of the adolescent, would prevent great and frequent tragedies. It is the duty of parents and of all young people contemplating marriage to read the book and to consider its lessons.

Here Is What Jack London Says About This Remarkable Book:

A Letter From Jack London to Dr. Robinson.

Dear Dr. Robinson:

My wife and I are off on a cruise and duck-hunting trip, on a small yacht, and at the present moment are lying against the bank, up the Sacramento River. She is writing this on the typewriter at my dictation. I cannot begin to tell you how I appreciated your NEVER-TOLD TALES. I wish that every person in the United States, man and woman, young and old, could have a copy of your NEVER-TOLD TALES in his or her possession.

JACK LONDON.

ORDER A COPY AT ONCE

Price $1.00 Postpaid

This excellent book and
one year's subscription to
The Christian Socialist
for $1.50

The Christian Socialist
5457 Drexel Ave., Chicgo, Ill.

$1.00 A Year's Subscription
To the Christian Socialist and a setting of 13 High Grade Eggs, either Rhode Island Reds or White Orpingtons, for $1.00
Eggs

Oh, You Chicken!

Whose memory runneth not to the farm and the days of yellow leg chickens, the new mown hay and the fresh laid egg? Everything human may have its ebb and flow, its ups and its downs, but the dear old hen and the splendidly luscious fresh country egg goes on forever.

Whatever of abundance this country has produced it never has been able to produce too many eggs. This unceasing and never-satisfied demand is what has created an army of chicken raisers and fanciers of thoroughbred domestic fowls—chickens—and their product—eggs.

A Novel Proposition.

There live in one of our nearby states a couple of comrades who have long been strong friends and able supporters of The Christian Socialist. They are old-time dealers in high class eggs. They want to give the paper a boost. So they propose a most novel scheme. Their plan is that we offer a setting of 13 eggs, either Rhode Island Reds or White Orpingtons, in connection with an annual subscription to The Christian Socialist. The eggs these comrades handle are of the highest quality, and sell readily to the public for from $1.00 to $3.00 per setting.

They propose these eggs at such a price that for **$1.00 mailed to this office you will receive The Christian Socialist for one year and a setting (13) of these eggs.** You may choose either Rhode Island Reds or White Orpingtons.

All Profit Eliminated.

These comrades will not make a cent of money off these orders. You will get the benefit of a $1.00 subscription plus a setting of eggs worth $3.00, making a total of $4.00, which combination—if you come quick—you can have for $1.00. Think of it; one year's subscription and a setting of thirteen eggs for only $1.00.

The sole and only object of this exceptional offer is to introduce The Christian Socialist to new readers or to persuade the renewal of all old subscribers.

The Supply Is Limited.

There is a limited supply of these high grade eggs, so it will be a case of first come, first served. Orders will be filled in the sequence of their receipt at this office.

Send all orders direct to this office. Remit One Dollar, state the kind of eggs you want, give your name and address, plainly and very carefully written, and we will do the rest.

The Christian Socialist
CHICAGO 5457 Drexel Av. ILLINOIS

News and Views

By WM. H. WATTS

"**Private Ownership,**" by Rev. J. Kelleher, assumes to be a defense of the right of private property, but seems to be more an attempt to prove Socialism impracticable and undesirable. In his preface the author admits that present social conditions are bad, and must go; but "how are they to go? Does their abolition involve the destruction or merely the reformation of the social organization?" This shows that the author has no conception of social evolution. The social organization would no more be destroyed by adopting Socialism than the chicken destroys itself when it pecks its way out of the shell. The new social order is being developed within the shell of the old, and the Socialist movement is merely the bill of the chick pecking its way to liberty.

Further along in his preface he declares "it will be necessary to establish that the institution of private ownership is perfectly in accordance with natural justice, that it is admirably suited to the needs of man both as an independent individual and as a member of society." The mind of a Socialist immediately asks, "Private ownership of what?" And we look in vain in this book for any distinction between private property that serves a public function and private property that ministers to a private use.

There is only one chapter devoted to the defense of private ownership, and that is a plea for "a large number of proprietors" who "would compete with one another to secure the services of workers and the patronage of consumers." Well, we had that condition at one time, and along with it a pretty general condition of poverty, ignorance, degradation and misery. Only as the number of "proprietors" has been reduced has the standard of capitalist civilization risen.

In the chapter in which he describes the Collectivist State—a state of Mr. Kelleher's imagination—he descends to the ridiculous. Like other opponents who have essayed the same task, he seems to be utterly ignorant of the elaborate systems of accounting that the business world has developed Only once does he get down to the bed rock of common sense:

"Rightly or wrongly at present it is supposed that there are certain undertakings of such a nature that they are most conveniently conducted by monopolies. If there must be monopolies, it is better that there should be public monopolies over which the public could exercise some control, indirectly and largely ineffective though it should be, rather than private monopolies for the personal aggrandisement of their proprietors and absolutely independent of the will of the community."

The author's arguments against Socialism are mostly assumptions which he makes no attempt to substantiate; but his treatment of Socialism and the Socialist movement are very fair, and his understanding of Marx' analysis of rect, as far as his necessarily limited treatment of it indicates. (**Private Ownership**, by Rev. J. Kelleher; *198* pp; $1.25 net; Benziger Bros., *New* York, Cincinnati, Chicago, sole agents for U. S.)

RUSKIN

LOCATED IN THE HEART OF THE WEST COAST OF FLORIDA

Suns Itself Along the Banks of the Little Manatee River Where the Salt Breezes Blow and Nature is Wonderfully Bountiful

Splendid Town Lot Locations Now Open---Over 700 Lots Sold---First Addition to Ruskin City Gives Near-in Sites---Prices Very Reasonable---Terms Easy---Cash or Installment Payments as Desired—Locations Within Three Blocks of Business Center, Half a Mile from the College.

Town Lots

Ruskin town lots average about one-third of an acre in size; most of them are 90x135 feet. All are located in the artesian belt where a well will give all the advantages of city water works. The land is highly productive.

Fine Gardens, Beautiful Fruit Trees, Flowers and Ornamentals to Your Heart's Content. Ruskin Inlet gives two miles of water-front thru the town.

Residence of Hubert Buckley—Seven Rooms, Running Water, Great Variety of Flowers and Fruits

Information

Ruskin is a growing College Town. Ruskin College offers educational advantages in the regular college courses and special departments. New homes constantly building. A delightful place to spend your winters if you come south.

Healthful, productive location; 25 miles of road opened up; boat connection with Tampa; also via S. A. L. Payments of $5.00 per month; 10 per cent. off for cash.

Educational Advantages

Active Social Life

Co-Operative Endeavor

Fishing, Boating, Bathing

Sunshine; Salt Air Breezes

Pure Artesian Water

Write for Printed Matter today. **Learn what is being done here.** **Ruskin is forging ahead rapidly.** **There is a place here for you.**

Send for a copy of The Triumph, Ruskin's monthly magazine and learn what the Ruskin movement is accomplishing.

MILLER-DICKMAN, RUSKIN, FLORIDA

Karl Marx Number

The Christian Socialist

The Golden Rule Against the Rul

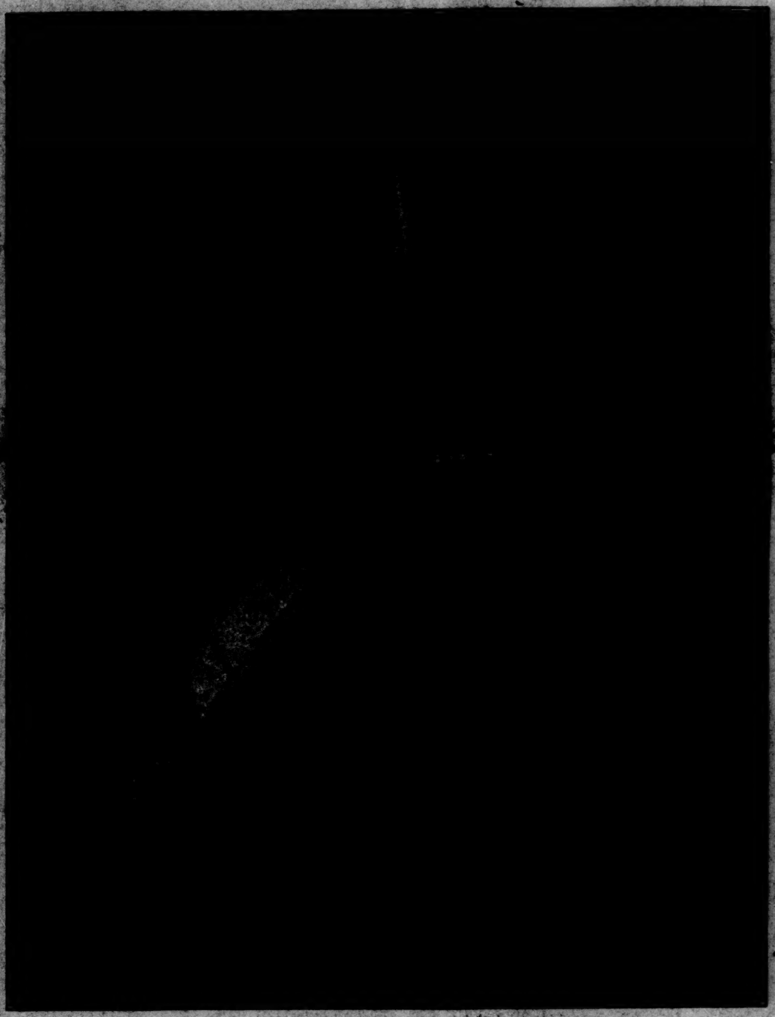
Entered as Second Class Matter January 31, 1907, at the Post Office in Chicago, Illinois rch 3, 1879.

Eleventh Year No. 8 CHICAGO, ILLINOIS, APRIL 15, 5c Per Copy. $1.00 Per Year

op 2011

N Y PUB LIBRARY
425 LAFAYETTE ST
NEW YORK CITY N

KARL HEINRICH MARX



Born May 5, 1818; Died March 14, 1883.

Jesus said: "Not every one that saith unto me 'Lord, Lord' shall enter into the Kingdom of Heaven; but he that doeth the will of my Father, which is in Heaven."

MOTHER JONES FREED FROM UNDERGROUND PRISON HOLE

The Supreme court of Colorado on April 8, issued a habeas corpus for the release of "Mother" Mary Jones, now held as a military prisoner in the coal strike zone at Walsenburg. The writ is returnable in ten days.

The action of the court is the result of a petition presented by Horace N. Hawkins, attorney for the striking coal miners.

Until that day the court had not given permission for the presentation of the petition.

Mother Jones was released from her previous hospital jail in Trinidad just before a petition reached the Supreme Court. The court then declared there was no cause, and dismissed the petition. Mother Jones was immediately re-arrested by Gen. Chase and imprisoned in an underground cell in Walsenburg, in a jail repeatedly condemned as unfit for use even as a stable. No charge was made against her.

MONTANA REDS OBTAIN CONTROL OF TWO CITIES

In spite of the fact that the Amalgamated Copper Company refused to hoist its employes from the mines in time to vote in the election at Butte, Montana, the Socialists carried three out of eight wards. This, with the Socialists already in the council, gives complete control of the city to the Socialist party.

The mayor, Lewis J. Duncan, and the other city officials are already Socialists. Mayor Duncan was the pastor of a church in Milwaukee for several years.

The Socialist administration was first elected to power three years ago, and the mayor and other officials were re-elected one year ago. But up to the present time the Socialists have not had a sufficient majority in the council to enable them to carry out their ideas.

This election now removes the last obstacle to unified action, and shows that the voters of Butte approve of the work of the Socialists in office.

Missoula, Mont., April 7.—The Socialists swept the city at Missoula, Mont., in the election Monday, electing both candidates for city commissioner. This gives them complete control of the city.

Milwaukeeans Retain Hoan

Milwaukee Socialists re-elected City Attorney Daniel W. Hoan on April 7 for a four-year term. Nine aldermen are retained. For mayor, Emil Seidel received 29,147 votes, as against 37,701 for G. A. Bading. The proportion of the Socialist vote was increased decidedly over the last election.

To elect Bading, the saloon and vice element joined with the "silk-stocking" city club element against the Socialists, whose ticket was confessedly superior.

Winged Meter.

Speaking about poetic fowls, we once knew a Rhode Island red who cackled in hendecasyllabics.

COLORADO BISHOP FIGHTS FOR CAUSE OF STRIKING MINERS

Rt. Rev. Benjamin Brewster, Bishop of the Western Colorado district of the Episcopal Church, has been actively working on behalf of the striking miners, although his district includes none of the places where the war is fiercest. He has made numerous addresses condemning the use of the militia as mine-guards, condemning the arrest of Mother Jones without due process of law, condemning the refusal of the operators to arbitrate the trouble, advocating labor organization and compulsory arbitration of strikes, and in general, taking the side of the working class in the controversy.

Bishop Brewster's brother James H. Brewster, of Boulder, is one of the committee appointed by the State Federation of Labor to investigate the conduct of the militia, and is now one of the counsel for the United Mine Workers.

Bishop Brewster writes in his diocesan paper, the Western Evangel:

"I visited several of the widows of the tragic mine explosion of December 16. Was impressed with the need in this state of some legislation insuring the lives of men engaged in hazardous occupations like coal-mining, to alleviate some of the burdens falling on their families. Anxiety among these New Castle people as to what may be offered by the company and uncertainty as to the policy to pursue, is very keen."

WILSON POLICIES LOSE IN NEW JERSEY CONTEST

Strenuous efforts of the Wilson administration to carry the election in the Seventh District, in which Paterson is located, were defeated when Dow H. Drukker, Republican, was elected by 10,469 votes. Gordon Demarest, the Socialist candidate, received 5,118, against 5,143 for O'Byrne, the Democrat.

The district is a new one, having been made by the reapportionment of 1912. The Democratic Party sent its heaviest speakers to demand an endoresement of the Wilson policies by the vote, but without success.

Combination Offer

A number of inquiries have come to the office of The Christian Socialist of late as to whether we will still honor the old club rate of $1.50 for one year's subscription to The Christian Socialist and the International Socialist Review. To all such inquirers we say "Yes." Send in your club subscriptions. By thus joining them together you will save 50 cents.

How To Write Photoplays

Free
This Booklet
Explaining how to Learn great new profession. HURRY! Not many copies are left.

I Don't Care Who You Are

Obtain Your Copy Before the Supply is Exhausted

I Guarantee You $10 for First Photoplay

you write after taking my few easy lessons. Yes sir—a *written* guarantee—the same as that much *cash*. *New Profession a Veritable Gold Mine!!*

Your Ideas Are As Good Anybody's

I want to make clear that no special education or literary experience is necessary to write photoplays. I want to put my proposition squarely up to "everyday folks" who want to make some *extra money* quickly, easily, pleasantly—*in spare time at home.*

I want to prove that ANYBODY with fair intelligence and good IDEAS can write an acceptable photoplay if they let *me* show them how. There are now 30,000 motion picture theatres in this country, when a few years ago there was *not one.* All these theatres, changing program *daily* create a *tremendous demand* for NEW IDEAS.

Big Prices Paid for Your "Happy Thoughts"

The picture producing companies are paying big prices to meet demand. They do not want *fancy* ideas, but merely the "happy thoughts" that may occur to you two or three times a week. *Your* ideas, expressed in your own words, are as good as *anybody's*. Photoplays bring $10.00 to $100.00 each, for a few hours work.

FREE COUPON

Elbert Moore,
Box 772 I.P. Chicago
Send free booklet, "How to Write Photoplays" and all facts about guarantee and special price reduction.

Name ....

Address ....

Learn at Home from a Teacher of National Reputation

Send for my *free booklet*, "How to Write Photoplays" and see for yourself how easy it is by *my* method. I myself have written many photoplays. As former PHOTOPLAY or SCENARIO EDITOR of one of the world's largest producing companies I have read, criticized and revised thousands of manuscripts. I know from inside experience, exactly what makes a photoplay successful. That's why I can *absolutely* guarantee you at least $10 for the first photoplay you write after taking my few simple lessons. The *unquestioned superiority of my method*—which is endorsed by men high in the motion picture industry—explains this remarkable guarantee.

Save $5 by Acting NOW

Everybody's in a hurry in this wonderful, wealth-giving industry. Everybody's making money so fast they are *rushed to death*. I am in a hurry, *also*. I must have more students at once so that I can turn over more plays to the producers. For advertising purposes I am just now allowing a reduction of $5 to those who will enroll with me *within 20 days*. This reduces the cost of my entire course to *very low* figures; but to benefit by it you must investigate *at once*. Don't send a cent now—but obtain the *free booklet*, and facts about the guarantee and reduction immediately.

No obligation. But you must *hurry*. Mail a postcard or letter; or use the free coupon, now, *before you turn the page.*

ELBERT MOORE, Box 772 I.P. Chicago

THE FAILURE OF REGULATION

By Daniel W. Hoan, City Attorney of Milwaukee; published by the Socialist Party of the United States; price, 25 cents.

In this book of 100 pages is massed an array of facts proving step by step in a most conclusive manner that all attempts at regulation are complete and dismal failures.

The author declares the problem to be: "How far shall the people through their representatives go? Shall they regulate, smash or own the trusts?"

The book names eight reasons why regulation has failed.

1. The attempt to leave public service corporations in private hands to be regulated by governmental supervision, has succeeded nowhere.
2. There has never been a system devised that has suited its most ardent advocates.
3. It means needless duplication of labor and expense.
4. It is utterly impossible to ascertain the true facts concerning the inside working of a gigantic business institution.
5. Unbearable delays are part and parcel of the system.
6. Any material reduction by the commission means nothing but poorer service.
7. If rates are put down where they ought to be, it will kill public service corporations as an investment proposition.
8. The corporations will ever control the commissioners. This control will be exercised in three ways: Influencing appointments, corrupting regulators, controlling the public press.

The book closes with a strong plea for Socialism as the only possible remedy.

This handsome booklet is typographically a work of art. It is printed on cream colored paper, and bound in heavy paper cover, the title page being embossed in colors.

Hoan's argument is in substance:

While the thief might be perfectly willing to try himself, no one for a moment would think he would bring in a verdict of guilty. Self-interest precludes such a possibility.

Political parties under capitalism are but executive committees of the exploiters of labor. Therefore regulation of capitalism by capitalism becomes a roaring farce and a political humbug. Self-interest compels, and proves that [illegible] doomed to complete and perfect failure.

The evolution of society points inevitably to the changing of the capitalist-owned property into the socially-owned property, when we shall see the users also the owners of the means of life. Thus will the personal interest of the two be united.

This book will make one realize that there is no room for the reformer or no place for mere palliatives. It is not reform and regulation we want, but a social revolution.

ALL EYES ON MILWAUKEE.

Milwaukee Socialists have again increased their percentage of votes in the Municipal election. Nine aldermen, city attorney and several supervisors have been elected.

In order to keep well in contact with the Milwaukee movement, all readers of these lines should be readers of the Milwaukee Leader, published daily except Sunday.

Subscription rates are $3.00 per year, $1.50 for six months, $1.00 for four months. Send your subscription at once to

THE MILWAUKEE LEADER,
Milwaukee, Wis.

A HOME AND AN INCOME

Comrade: Have you felt the desire to own land, to get back to the soil? Are you ready to buy land that will make you independent if you can do so for a few dollars monthly? A small farm that will produce as much as a big grain farm; one in a mild climate where you can make a delightful home or can have a good income from it if you live elsewhere. Do not class this with land schemes of speculators. I have nothing of my own to sell, but I have a plan to submit to you that will enable you to realize your wish and not be disappointed. You cannot do better than I can do for you. I have a straight out proposition to help you while you help me. Please do not write if you are not in earnest, but if you are I want an opportunity to explain to you. Address

BROWN, 921 W. Okmulgee st.,
Muskogee, Oklahoma.

The Christian Socialist
The Golden Rule Against the Rule of Gold

The Charge of Blasphemy

By Irwin Tucker

A CHALLENGE TO THE LIVE ISSUE

In its number of March 28, The Live Issue, an anti-Socialist weekly published in New York, makes a special attack upon The Christian Socialist, declaring "Any association of Marxian Socialism with Christianity is blasphemy."

The Christian Socialist hereby challenges The Live Issue to a debate on this point, to be conducted in their respective columns for two consecutive months. As The Live Issue is a weekly, while this paper is a semi-monthly, this gives The Live Issue two chances to one, or eight attacks to four defenses. We gladly concede the advantage.

The subject of debate to be either the one stated above, namely:

"Resolved: That any association of Marxian Socialism with Christianity is a blasphemy."

We to take the negative, they the affirmative; or else

"Resolved; That in opposing Socialism The Live Issue has mistakenly set itself against the methods and purposes of God."

We to take the affirmative and they the negative.

The authorities quoted to be the Holy Bible, Douay and American Revised Versions, with reference permitted to Greek and Hebrew originals; the writings of Karl Marx, Friedrich Engels, Liebknecht and Bebel; the writings of the Church Fathers, and the papal decrees and encyclicals, down to and including those of Pius X.

We stipulate, however, that in making quotations, the chapter, page, paragraph AND EDITION be given. We stipulate this because we have frequently found that it is impossible to locate the quotations given by Roman controversialists.

In order to show our hand, we give the first installment of our debate. We request a prompt reply from the editors of The Live Issue.

We are not attacking the Church. We are not attacking The Live Issue. We love the Live Issue; we yearn over it, we grieve for it, and we seek to redeem it from fighting a false battle to fighting a true one; and, if we could make that publication see the true issue of this conflict—God against Mammon—and join strongly in that war on the side of God, our joy would be beyond measure.

It is with a glow of modest pride that we note that The Live Issue has for the past two issues made us its chief target. In the issue of March 21 it describes us as a "sheet which mixes fire and water." In that of March 28 it views us as "a publication edited by a certain type of ministers who are flirting with Socialism," and winds up with the statement:

"Any association of Marxian Socialism with Christianity is a blasphemy. Why don't men who have broken with Christianity declare themselves infidels, instead of labeling as Christianity beliefs which are the direct antithesis of Christianity?"

It seems that we fall between two chairs. We are on the one hand merely "flirting with Socialism" and on the other have "broken with Christianity." It is a confusing charge. One moment we cannot be white, because we are red. Another moment we must have forsworn red, because we are white.

We desire to reason with the eminent members of the order of Jesuits who edit this paper, concerning the assertion that any association of Marxian Socialism with Christianity is a blasphemy.

As a preliminary to the argument, we ask that they admit only two things; first, that the Douay Version of the New Testament is comparatively accurate. Second, that the Sou of Man, in making the statements which He is there recorded as having made, knew what he was saying, and meant what he said. Since the Douay translation was made by Jesuit scholars, we venture to assume that they will admit this stipulation without argument.

In beginning, let us remark that the charges of atheism and blasphemy, destroying the faith of the fathers, fomenting immorality, despising the state and undermining the church were the precise, identical, word for word charges on which Jesus was kidnaped and crucified.

This does not prove that every one else who is accused of those things is like unto Jesus; but it does prove that the charge is not convincing until an exceedingly good case is made out by the accuser.

So that we are terrified not a whit.

No Bombs, Brethren; Just Fun.

Let us remark, further, that we are not attacking the Catholic Church, nor are we making "veiled threats." Our reference of March 1 to the "International Bachelors' Union for the Suppression of Intelligence" was a chuckle, not a challenge. Father [illegible] hits us with a shillelagh; we laugh at him. Threat? Oh dear no; a jest. We take it that The Live Issue will not deny that Jesuits are bachelors, nor that they form an international union, nor that their chief aim is the suppression of the public schools and colleges, and all other forms of education not dominated by themselves. Hence our epigram.

But so far from attacking the Catholic Church, we love it so much that we desire to heal it of its Black Plague, which is the Jesuit order.

When we remarked that the Church of Rome may be "altered under Socialism," we meant no such abhorrent thing as that it will perish in substantial flames. We referred to the consummation of many an ardent wish, that the College of Cardinals be elected by the various countries in proportion to their communicant strength, so that the closed circle of the Vatican will be broken into with some ray of current thought and feeling. Then the huge pyramid of the international church will rest upon its base, and will not be in its present absurd position of standing on its head. This by way of aside.

To the Argument!

Very well. Our argument begins with this statement:

Proposition I.

1. The servants of God are they who do the will of God, rather than those who only profess belief in Him.

As witness, we summon the Douay Version of the New Testament.

First. In St. Mark, chapter 3, verse 31, it is written:

"And His mother and His brethren came; and standing without, sent unto Him, calling Him. And the multitude sat about Him; and they say unto Him: 'Behold, thy mother and thy brethren without seek for Thee.'

"And answering them, He (Jesus) said: 'Who is my mother and my brethren?'

"And looking round about on them wh sat about him He saith: 'Behold my moth and my brethren. FOR WHOSO

SUMMARY OF THE ARGUMENT.

We cast our argument in the syllogistic form so dear to the heart of the schoolmen.

Proposition I.

I. The servants of God are they who do the will of God, rather than they who only profess belief in Him.

II. To do the will of God means to strive to bring in the Kingdom of God on earth.

Hence the servants of God are they who strive to bring in the Kingdom of God on earth, rather than they who only profess belief in Him.

Proposition II.

I. The Kingdom of God on earth means a social order of justice, equality and plenty, in which the laborers, the humble and the oppressed, shall inherit the earth.

II. Karl Marx, though denying God, strove to bring about a social order of justice, liberty and plenty, in which the laborers, the humble and the oppressed, should inherit the earth.

Hence: Karl Marx, though denying God, strove to bring in the Kingdom of God on earth.

Proposition III.

Combining (I) and (II):

Karl Marx, though denying God, was a servant of God.

Proposition IV.

I. The work of the Holy Spirit is to preach the gospel to the poor, to heal the broken in heart, to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable Year of the Lord—and the Day of Vengeance.

II. The world-wide Socialist movement is doing just these things.

Hence; the world-wide Socialist movement is doing the work of the Holy Spirit.

Proposition V.

I. The Unpardonable sin is blasphemy against the Holy Spirit.

II. Blasphemy against the Holy Spirit consists in calling the works of the Holy Spirit, the works of the devil.

Hence; The Unpardonable Sin is calling the works of the Holy Spirit the works of the devil.

Proposition VI.

I. The Unpardonable sin, (blasphemy against the Holy Spirit) consists in calling the works of the Holy Spirit the works of the devil.

II. The editors of the Live Issue call the work of the Holy Spirit the work of the devil.

Hence; The editors of the Live Issue have committed blasphemy against the Holy Spirit, which is the Unpardonable Sin.